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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XII No. 7] Monday 5—11—1951 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRR., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1938-39, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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A SUCCESSFUL TOURNAMENT

Under the auspices of the Mysore Youths' Table-Tennis Association a Deepavali Table-Tennis Tournament was held from the 27th to the 29th last, at the University Union Buildings, Mysore.

There were as many as 64 entries for singles alone, and twenty entries for doubles, perhaps the highest figures in any Mysore State tournament.

The results of the matches from the quarter-finals were as follows:

Singles:

1. B. S. Rajanna beat H. R. Krishnamurthy by 13-21, 21-18, 21-17, 16-21, 23-21.

2. P. M. Changappa beat V. Parthasarathy by 13-21, 21-13, 21-10, 22-20.

3. K. V. Ramamurthy beat C. S. Eswaramurthy by 21-10, 21-14, 21-15.

4. G. Suryanarayana beat R. P. Chandrakantharaj Urs by 21-6, 21-18, 21-13.

5. Changappa beat Rajanna by 13-21, 21-16, 21-15, 21-16.

6. G. Suryanarayana beat Ramamurthy by 21-15, 21-19, 21-15.

Doubles Finals:

S. Viswanath & Chandrasekhar beat Chandrakantharj Urs & Puttamadappa by 10-21, 21-16, 19-21, 21-19, 26-24.

Singles Finals:

G. Suryanarayan beat P. M. Changappa by 21-18, 28-26, 21-13.

Mr. G. R. Josyer, M.A., F.R.E.S., was requested to be President of the Tournament Committee, which consisted of Mr. H. R. Krishnamurthy Rao, General Secretary, Messrs M. Kariyappa, B.Sc, and S. G. Kittu, Conducting Secretaries, and Messrs Padmanabhan, B. K. Ananda Rao, Prahlad, V. K. Srinivasan, V. S. S. Raghavan, and N. C. Lakshman, B.Sc.

All matches were witnessed by a large and enthusiastic audience. On the 29th evening there was prize-distribution under the presidency of Mr. G. R. Josyer.

There was a much appreciated exhibition match by Messrs A. V. Ramachandran and Padmanabhan.

Mr. H. R. Krishnamurthy Rao, General Secretary, then requested the President to distribute the prizes, and after presenting silver cups to Messrs S. Viswanath and Chandrashekhar, and Messrs Puttamadappa, B Sc., and R. P. Chandrakantharaj Urs, winners and runners up of the Doubles, and Messrs, G. Suryanarayana and P. M. Changappa, winner and runner up of the Singles, the President addressing the gathering observed,

"Gentlemen,

Coming into your midst, I feel at sea. I have never practised any sport, never entered any competition, even as a visitor. Therefore coming here today I am out of my depths.

I am puzzled by your organizers choosing me for this function. But it is the fashion nowadays to select wrong persons to high places: and your organisers seem to have followed the fashion by pitching on a wrong man for distributing your prizes. However let us make the best of the bargain.

What is the rank of Table-Tennis in the field of sport? Sport is pleasant exercise, meant to keep the body fit, and also train it for defence and offence, i.e., self-protection.

In the days of Rama and Bheema, youths took up wrestling and archery. Perhaps Krishna played marbles with his cow-herd chums. Balarama seems to have preferred the plough. Now-a-days examiners seem to prefer the plough!

Of the sports now in vogue, foot-ball teaches the feet speed and agility. Cricket sharpens the sight, and gives deftness, speed, and alertness to the body. Tennis exercises the hand, and gives nimbleness to the body.

And unlike foot-ball and cricket, Tennis is a family of sports with several varieties, Open Court, Hard-Court, Grass-Court, covered Court, lighted court, and Table-Tennis.

And you gentlemen are honouring table-tennis with your allegiance. Billiards is subtle, Tennis is nimble, and table-tennis, I see, requires both nimbleness and some subtleness to succeed.

Gentlemen, I am happy to have spent the evening with you.

Tournaments, sometimes, end in quarrels, either in the beginning, in the middle, or in the end. I hope this tournament has ended with a closer bond of friendship among the organisers. I hope the competitors have no feeling of dissatisfaction.

I congratulate the winners, and wish them success in bigger tournaments. I offer sympathy to the non-winners and urge them to determine to win next time.

I thank the organisers for inviting me to this function, and congratulate them on having conducted a successful tournament."

The General Secretary then offered thanks to the generous donors of the cups; Mr. and Mrs. V. K. Srinivasan, and Dr. M. V Gopalaswamy, and Messrs S. G. Parthasarathy, S. R. Krishnamurthy, Boranna, and N. N. Veerappa, and to the President and Committee of the University Union for kindly lending the Hall, and to others who contributed to the success of the tournament.

TIME BY CAT'S EYES

Can cats really see in the dark? Why are a cat's pupils slit-like when she blinks at the sun, but widely dilated when she has just come out of a darkened cellar? Questions like these are now being studied by scientists and already they have made some interesting discoveries.

Only the other day, Mr. Ralph Gunter, a London scientist, set about finding out whether a cat can see objects in a room which to human eyes appears pitchdark. He used six cats against whose eyes he decided to match his own sharp sight.

He put into a dark room a saucer of milk which was "illuminated" with a beam of light so faint that he himself could not see it. Every one of the six cats saw the saucer at once. And as it was in an air-tight, glass-sided box, the cats could not possibly have scented the milk.

These and other experiments are continuing. Scientists will probably establish that what we call a dark room is full of tiny rays of light which a keen-eyed cat can pick up easily. It is known that the pupils of a cat's eyes are capable of being enlarged or distended to a great extent, thus letting in every particle of light. And this enlargement of the pupil takes place almost instantly.

Ever tried to tell the time by a cat's eyes? It's quite possible if the whether is favourable.

On a bright day, according to Chinese cat-lovers who have studied the subject, a cat's eyes are smallest at noon, gradually widening until it is dark, and remaining like that until daylight dawns again, when they begin to narrow once more.

On a fair day one Chinese expert is able to gauge the time very accurately by this method —and is rarely more than quarter of an hour out!

The Rationalist.

Monday 5-11-1951

PATANJALI'S YOGA

II

'योगश्चित्तवृत्तिनिरोधः' he begins, "Yoga is curbing the mind from wandering loosely, restraining it, disciplining and training it like a circus or race horse to capture the Derby, the Derby being "salvation," or the mingling of our soul with the Universal Vital Force, or, Parabrahma, if I may use the word here.

But the mind is wedded to the body. If the body is weak, gross, dissipated, rickety, the mind becomes slavish and dead. Therefore the body has to be disciplined and trained first. By the ordinary physical culture the body may become a Sandow, Macfadden, Gama, Ramamurthy, Bradman, Dhyan Chand, or Helen Wills Moody. That is by the exercise of the external motion.

But Yoga, on the other hand, is the practice of external restraint, and internal exercises through the medium of inhaled breath. In the former the result is the development of the body and the muscles. The wrestler, pugilist, boxer, olympic runner, are mere developed body. No mental development is aimed at. In the Yogic scheme, the body and muscles are purified and strengthened, as a means to the purification, liberation, and exaltation of the mind and spirit. Thus the whole being of man, internal and external, is put under harness and trained, and his lasting spiritual happiness is prescribed for.

Delivered before the All-India Radio, Mysore on 15-10-1951, and reprinted with kind permission of its authorities.

Patanjali's own words may not be easy to grasp for lay listeners. Therefore we may give an idea of his great science in the words of an adept yogi.

"Yoga is a physical as a mental process. Instead of dragging the physical senses behind us like so much lumber, we ride them as beautiful steeds. My father could pour water into his mouth, and pass it directly through his bowels. My grandfather was waxed all over and buried alive for 43 days. I can swallow 5 different coloured hand-kerchiefs and vomit them up in any order you want, and I can lift a cannon-ball with my eye-lids!

"We deal with the three brains, the cerebral, abdominal, and pelvic. We teach through the 6 principles of silence, listening, remembering, understanding, judgment, action. We consider the individual as composed of the 5 qualities of akasha, vayu, agni, apas, and prithvi, and give him knowledge according to his needs, studying his subtlety, voice-pitch, vibrations, motions, respiration, smell, and conversation. We study sound emanating from 3 places, the perinaeum, cardiac plexus, the mouth. All that exists is sound in various shapes: but its highest vibration, the stillness of *samadhi*, is reached only through yama, niyama, asana, mudra, pranayama, dharana, dhyana. After we have risen to God-consciousness, we knock the scaffolding away.

"Your ribs are like an old cask at present. They should be like young branches. Even your tail-bones should move, and your skin should grow luminous, and the vital force should tingle at your finger-tips, when the lotuses of your body are fully opened.

"Time is the essence of Yoga. The exercises must be repeated until they become a habit. When your breathing is equable, you have peace of mind whether you are jostled in the market-place, or are sitting alone on a black-antelope skin.

"The lungs are the keys to the treasuries of vision. The breath and brain are linked. You cannot drink deep thoughts with shallow lungs, and you cannot absorb prana through a poisoned body. Hence the necessary purifications. Bliss really begins with the bowels. Tantra-Samhita has a *dhowti* in which the worshipper stands navel deep in water, and draws out his long intestine. That is not possible for you. But you can fill it with a gallon of tepid water. Then you must learn to drink with your nose and expel through the mouth, and drink it through the mouth and expel it through the nose: and the purification of the heart by vomitting, and ventilation of the alimentary canal by means of the crow-bill pout.

"The life of the blood is the spirit. The life of the spirit is God. God is spirit. You cannot know Him through the brain, but through the purified and exalted body. As food is turned by the body into blood, and the seed into life, so by the transmutation of the Divine energy are ideas born. This may only be known through purification, and active prayer, including asana and mudra.

These things must be learnt from a teacher, as also the posture and exercises which force the evil humours from the joints, and enable the seeker after knowledge to concentrate the currents of his body. Begin then by inhaling the beauty of the world, the individuality that the new-born child proclaims with its first cry, the fragrance of the gardens of Shalimar, or the stuff that God gave to your nostrils to make you a living soul.

"The Bhastrika is first of all a cleansing breath. Beyond that you need not look. During the inward breath imagine that you are absorbing some portion of the cosmic consciousness. During the outward breath send your spirit out to the four corners of the earth. And during the holding of the breath listen attentively to the life within. In that stillness the five illusions fade in the knowledge of God, and reality is seen as a candle in a windless place.

If you practise this restraint three times a day, for six months, at regular intervals, you may begin to obtain results." Says the Yogi.

We trust our listeners also will begin to obtain results!

G. R. JOSYER.

IDEAL INSURABLE MAN

Actuarial calculations reveal that the ideal man (from an insurance point of view) is an Anglican clergyman by profession. The country vicar or curate wins all the prizes in the race for long life.

The runners-up include bank and insurance officials, farmers, civil servants, Roman Catholic priests, railway workers, brick-layers, and bakers.

The "ideal" man is a married man, for bachelors die earlier in spite of the fact that they have only themselves to look after. Men whose occupations have an element of danger are not "ideal." The doctor and the steeplejack are not good "lives" from the insurance point of view.

"THE RATIONALIST."

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PRIMITIVE THERAPEUTICS

To-day among some primitive peoples, it is still fairly common to try and obtain during sleep certain directions for the treatment of the sick.

Such "therapeutics" naturally are especially used by priests and medicine-men, for they are regarded as being predestinated to find in their sleep the disembodied spirit of the patient. As well as among some South American primitive tribes as among the Polynesians the priest in his litany recites the experiences of his own soul in search of the spirit materia of the sufferer.

In Central Celebes, for instance, the priestess usually sits next to the patient on a kind of sack filled with pulverized bark and whilst she fans the air with a bundle of Dracaene leaves, she relates in a sing-song voice what her spirit experiences on its dream journey. When she has caught up with her patient's spirit she returns to earth by the same way as she came, namely on a rainbow.

At the close of such a litany, which usually takes the whole night, she opens her eyes and shakes the bundle of Dracaene leaves over a piece of pulverized bark. The spirit material she has brought back with her falls in the shape of some dust from the leaves and is placed on the crown of the patient.

It is self-evident that the malaria sufferers derive but little if any benefit from such treatment. They had much better stick to the instructions given by the Committee of Experts on Malaria of the now defunct League of Nations, who in their report published in 1938 advised a dosage of from 15 to 20 grains of QUININE when attacked by a bout of malaria and as a precautionary measure a daily dose of 6 grains during the whole of the malarial season.

It is, however, too much to hope that a priestess will arrive at such a conclusion on her journey through the spirit-world!

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FOUNTAINPEN NOT NEW

The fountain pen is not a modern European invention, claims "The Bulletin" of the Egyptain Education Bureau.

Research work in the School of Oriental and African Studies in London has proved that in the 12th century, a craftsman made "a self-supporting pen with ink inside. One could write what one wanted with it, but as soon as one relinquished it, the ink would disappear and the pen would become dry. The writer could keep such a pen in his sleeves without fearing any mark or infiltration of the ink, for the ink would filter only when the pen wrote."

The Egyptain claim is based on a manuscript written by Numan Ibn Mohammed, chief judge of a Caliph who lived 800 years ago.

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HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS, F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C R. Reddy, Pro Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph,D, Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu,** Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express,** Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C I.E.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. Hons., F.R.E.S.

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THE CENTRAL ORDER

"The Government of India have given serious consideration to the position arising out of the orders passed by the First Class Magistrate at Bangalore in the above case in which he has framed charges against the accused persons and committed them to a court of sessions at Bangalore for trial. These charges include 'being members of an unlawful assembly with the common object of murdering the hon'ble P. Medappa, Chief Justice of Mysore' and 'attempting to do so by administering poison to him.' The Government of India have been receiving various representations from the accused persons praying for a transfer of the case to a criminal court outside the State.

"In the course of the discussion with the hon. the Chief Minister and certain other Ministers of Mysore from time to time, it was made clear that having regard to all the circumstances of the case, it would not be desirable to have the case tried by a court in Mysore State and that it is necessary that steps should be taken under Section 527 of the Code of Criminal Procedure to have it transferred to a court outside the State. An alternative possibility of a Sessions Judge being brought from outside especially for trial was also discussed. These Ministers undertook to have the advice given by the Government of India considered at a meeting of their Council.

"The Mysore Government have now declined to adopt either course and the President is, therefore, constrained to act under Article 371 of the Constitution of India in view of the representations made by the accused, and having regard to all the circumstances of the prosecution, the President has come to the conclusion that it is necessary to transfer this case to a criminal court subordinate to a High Court other than that of Mysore in order to promote the ends of justice and to dispel any apprehension in the minds of the accused person that he will not otherwise have the benefit of a fair and impartial trial. The President therefore in exercise of the powers conferred on him by Article 371 hereby directs that the Government of Mysore shall in accordance with the provisions of Section 527 of the Code of Criminal Procedure, 1898, take steps for the transfer of this case to a court of session in the State of Bombay or of Madras as they may consider appropriate. I am to request that the receipt of this letter may kindly be acknowledged and that this Ministry be kept informed of all action taken in compliance with the above direction as and when it is taken."

[Article 371 of the Constitution says: Notwithstanding anything in this Constitution, during a period of ten years from the commencement thereof, or during such longer or shorter period as Parliament may by law provide in respect of any State, the Government of every State specified in Part B of the First Schedule shall be under the general control of, and comply with such particular directions, if any, as may from time to time be given by, the President:

Provided that the President may by order direct that the provisions of this article shall not apply to any State specified in the order.]

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
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7.	Small-pox and its treatment in VedicTimes	0—2—0

A TESTIMONY

The Secretary General, World Federation of U. N. A. writes:

I have much pleasure in recording that Mr. T. L. Kantam, Secretary of the Indian Federation of United Nations Associations, made a most useful visit to Europe during the months of July, August and September 1951.

During his stay he represented the Indian Federation of United Nations Associations in Stockholm at the Sixth Plenary Assembly of the World Federation of United Nations Associations, where he very graciously presided over the Social Commission of the Assembly and presented an Indian Report on Chapter XI of the United Nations Charter to the Political Comission of the Assembly.

Mr. Kantam also participated very actively in Geneva in the International Summer School on the United Nations attended by 60 people from 25 countries, and was one of the representatives of the World Federation of United Nations Associations to the 13th Session of the Economic and Social Council of the United Nations.

A further task undertaken ky Mr. Kantam in Europe was attendance at the Annual Conference of the International Liaison Committee of Organisations for Peace where he gave an address on the "Gandhian Concept of Peace".

Mr. Kantam was also the guest of the United Nations Associations of Italy, Denmark and the United Kingdom.

Wherever he went in Rome, Geneva, Copenhagen, Elsinore, Stockholm and London, Mr. Kantam missed no opportunity of meeting all kinds of people, teachers, journalists, lawyers, and farmers, and he showed a remarkable capacity for stimulating their interest in India and for speaking to them of Asia's economic and political problems in a way which was readily understood and appreciated.

I have no hesitation in saying that Mr. Kantam's visit to Europe has left a deep impression on many of the people he met, and that his services to the Indian Federation of United Nations Associations and to WFUNA were of lasting value.

IS WEALTH HAPPINESS?

Former cabaret singer Libby Holman, who soared to fame in the 1920 boom years, is now one of the richest women in the U. S. A. But her fortune has grown with the tragedies of her life.

Seven months after she married Zachary Reynolds, heir to a $28,000,000 tobacco fortune, he was found shot dead! His baby was born soon after. He inherited $7,000,000. Libby received $2,100,000 as well as $2,100,000 a year for looking after her son.

In 1939 Libby married again. This time her husband, Ralph Holmes, an actor, died six years afterwards from an overdose of sleeping tablets.

Last year, her son was killed in a mountaineering accident. A Baltimore, Maryland, court has ruled that his fortune of over $5,500,000 goes to his mother!

GOLD SUPERSEDED

A woman recently found a number of children busy digging on a plot of ground behind her home. She jokingly asked them: "Don't you know that this is my property, and that any gold you find on it belongs to me?"

"Oh, you can have all the gold," said the oldest of the boys. "We're digging for uranium."

The Rationalist.

Monday 12-11-1951

THE BRITISH ELECTION

Winston Churchill, who has already made his name in history as a memorable Prime Minister of Great Britain, has again come to power.

We think, deservedly. We do not think that there is any other man in Great Britain who is fit to lead the country today as he. A man of brains, large outlook, wide grasp of things, dynamic energy, and vivid patriotism, he stands head and shoulders above any other British politician of the day. And England has had the good sense to turn to him in this woeful hour.

Some Indian writers, mean-mindedly, are apt to decry his personality and belittle his success. The wiseacres say that his is a small majority which will disappear before long. When Attlee had a smaller majority they were not so eager to foretell his fall!

What has Attlee done for England during 6½ years? Perhaps even less than what Nehru has done for India during 4½ years. He has reduced England into an object of universal humiliation.

Nations do not prosper under incompetent party-leaders suffering from gutless pusillanimity. And under the Attlee leadership England has allowed itself to be treated like a whipped cur by all and sundry. If the time has come for its greatness to die, should it die like a coward, or like a hero? Under Attlee it would have died a coward's death. And yet he would have claimed it as an achievement of his Ministry!

Problems, oil-problem, Suez problem, all other problems, arise when statesmanship is at a low ebb, and has ceased to command respect. You don't solve problems by shrinking from them. The more you shrink the more aggressive the opponent becomes. But if you show that you are one to stand no nonsense, he will sober down and treat with you honourably.

We do not know that Truman ranks as a first-rate man. And yet, because he has got the courage to face Stalin squarely, to that extent world communism halts, and negotiations are offered.

Churchill is deemed by some a war-monger. England owes it to him that it was not crushed in the last war, and pulled out of it gallantly. Churchill is brilliant, gallant, and intrepid. That does not mean war-mongering. Mr. Nehru is peace-mongering: and yet he spends Rs. 300 or 400 crores per year on munitions by overtaxing this impoverised country.

Churchill is a grand man. Without him the Conservative Party would have been no more than the Liberal Party. If anybody, he may help England to raise her head with self-respect.

And President Truman has been playing a lone hand. Churchill's counsels cannot but prove to him invaluable.

During 1921 Churchill was Colonial Secretary, during the Ulster and Sinn Fein troubles. At the close, Michael Collins sent the message, "Tell Winston, we could never have done anything without him." A good tribute from an Irish patriot to an English patriot.

And Winston had part of his education in Bangalore. In 1895, when he was 21, he was posted to a battalion in Bangalore, and, there he did a lot of reading, Gibbon and Macaulay, Plato and Aristotle, Malthus and Darwin, Schopenhauer and Lecky. So he may be claimed as a product of Mysore!

Editor.

THE DIN!

Perhaps the cats and crows, dogs and asses, have not yet spoken or written about the "Raju Case." Everyone else has done so.

Therefore we would have preferred not to write about it. But some readers insist that we do write about it.

Glancing through the news about the proceedings in the Legislature, we wondered whether it was an occurrence in the Mysore Assembly at Bangalore, or in the Iranian Majlis at Teheran.

Do the Ministers usually place all their doings with the Centre before the Assembly and take its vote? Not that we know of. Then what was the purpose of the almost theatrical show? Was that an electioneering stunt? In what way?

Communications must be coming to the Ministry from the Centre almost daily, bearing on a thousand matters of administration. They are, most of them, directives. Not much fuss is raised about them. In fact Ministers have said time and again, that they cannot comply with this or that public demand because the Centre does not allow it.

And this unfortunate Mr. Raju's case is a very minor affair, a mole-hill which the Ministers have made into a mountain. Do modern politicians have no statesmanship, and no tact either? Are they merely a bundle of false promises, false prestige, false dignity? Perhaps what we have is not democracy but mobocracy!

We may remind the Ministers that they owe their position to directives from the Centre. When Patel and Mahatma Gandhi wrote to H. H. The Maharaja to grant responsible Government, was it a directive or indirective? The personnel of the Ministry was also according to the "directives" of the men of the Centre. If the rumour is correct, when an attempt was made to drop Messrs Dasappa and Bhashyam out, the Centre insisted on the Chief Minister including them.

The Ministry themselves have made use of the Presidential authority to serve their own purpose. When they wanted to get rid of Justice Puttaraja Urs, they made the President unwarily use his authority for that unworthy deed. Then the directive was from this side!

Now their own conduct towards the President is no way different from Mr. Raju's conduct towards that mystery man, Mr. Medappa, which is the genesis of all this trouble.

Mr. Medappa, we guess, is a live-wire, a live-wire which has snapped from the pole, which nobody can touch with impunity, and nobody can touch the person who has touched it. Ever since he was taken into the Mysore Administration the public have been provided with thrill after thrill. With mesmeric skill people on whom his cold glance fell, have been made to shrivel and disappear. Justice Puttaraja Urs, a colleague, asserted his independence, and he was trounced. Chief Justice Paramashiviah sought to uphold the prestige of the High Court, and he was trundled out. Mr. Raju took up the Ramalingam case against Mr. Medappa's wishes, and defied him in the "Tai Nadu" case, and he is going through hell. He seems to be a marvellous personality: the Police are at his beck, and the Ministry are at his back. Of his Judicial qualities as a Chief Judge, Chief Justice Patanjali Sastry is the best Judge. But his martial qualities are very evident. If he is taken to the Military and charged with quelling the Tellengana riots in Hyderabad, we think he would be splendid!

But that hardly supports the claim of certain speakers that the Mysore Administration is perfect, and Mysore Judicial matters unimpeachable.

Things may be very good for the Ministers' relatives, Ministers' communities and Mini-

sters' party members, many of them unfaithful, most of them ungrateful. To the normal citizen, to the public at large, the administration is deaf and dumb. Complaints, even bona-fide, remain unremedied for months, for years, though in the Civil List there is an Efficiency and Anti-corruption officer, supposed to remedy things quickly.

Mr. Bhashyam, the Ambedkar of the Mysore Ministry, quotes a passing remark of Patel about the rare application of Section 371 to Mysore.

We are afraid that if Patel had been in Mysore, he would have launched *Satyagraha* many times, and appealed for Section 371 many times.

With regard to the roseate picture about judicial trial, if Mr. Bhashyam, after retirement goes to Court as a plaintiff or accused he will know the reality, the height of ignorance, depth of communalism, and width of indifference, that justice has to wade through.

Mr. Bhashyam, the Law Minister, who both in his Legislative Assembly oration and his rejoinder to Sir Alladi Krishnaswamier, pleads for the sanctity of the State Judiciary, ignores the basic fact that the distrust of the State Judiciary is part of the Constitution itself. That is why the High Courts in every State are lifted from the State authority and placed directly under the President. The State Law Minister has nothing to do with the High Court. And so his specious apologia on its behalf strikes one as uncalled for and unauthorised.

Thus when the appointment of Mr. Medappa is by an act of the President, thereby making Mr. Medappa the President's protege, is not an alleged attempt to poison him a matter of the President's immediate concern? Apart from ensuring the accused a fair trial, may he not wish to see that Mr. Medappa's complaint is duly enquired into thoroughly?

Further Mr. Bhashyam, who accuses the States Ministry with distrusting the State Judiciary, himself distrusts them no less. In almost every enactment that he has sponsored as Law Minister, there is an astonishing and undemocratic proviso that "no case shall lie under this Act before the State Law Courts."

If that is not a condemnation of the State Judiciary, we do not know what it is!

Therefore it is a pity that there should have been an exhibition of so much unseemly and irrational intransigence, and that the public should have been treated to so much unnecessary thunder over so small a matter of judicial procedure!

Editor.

WORSHIP

The Avasarada Hobli Department of the Palace, headed by the President, Sirdar H. L. Devaraja Urs, offered Karteeka Pooja in Sri Trineswara Swamy Temple on the 5th noon. His Highness was graciously present, and having been received with due honours, joined them in the worship, and offered prayers for the welfare of the State and the people.

MARRIAGE

Chi. Sundarashiva Rao, son of Sri. D. V. Narasimha Rao, Rtd. Chief Engineer, Mysore Railways, with Sow. SHANTA, daughter of Sri W. V. V. Sundara Rao, Sub-Judge, Guntur, on 15-11-51 at Guntur.

Chi. K. V. SATYANARAYANA SETTY, son of late Sri K. V. Muniswami Setty, Mysore, with Sow. PRAMILAMBA, daughter of Sri M. S. Narayana Setty, on 11-11-51 at Chintamani.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C R Reddy, Pro Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XII No. 9] Monday 19—11—1951 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

Member, Royal Society of Literature, St. Sen., Hon. Member and Medalist, Institut Historique et Heraldique de France. Fellow, Mysore University 1949-50. Editor: Yajurveda II vols. & Rigveda Pada; Editor "Rationalist".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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HOW NAPOLEON MET HIS FIRST WATERLOO

On a boiling hot day during the first world war, the Officer Commanding British Troops in Palestine, Lord Allenby, and his Staff were on a tour of inspection in Jaffa. The conversation turned incidentally on the siege of Acra by Napoleon.

Suddenly a medical officer turned to the C.O. and said, "Sir, would you like to see what really defeated Napoleon at Acra?" Lord Allenby smiled but nevertheless followed the doctor to a large hospital tent. There on a table stood a microscope and the physician asked Lord Allenby to look through the lens, and what the C.O. saw was the malaria microbe.

"That is, Sir, what defeated Napoleon" said the doctor. "The malaria microbe. In the low country around Acra, Napoleon's troops were during the siege attacked by the malaria carrying mosquito."

This passage can be found in James Harpole's book "Leaves from a surgeon's case-book."

It is indeed a wonderful thought that the army of a genius like Napoleon could be defeated by such a small and diminutive insect.

To the Commanding Officer Lord Allenby it acted, however, as a warning, for from then a particular attention was paid to the care of his troops and especially to the precautions taken against malaria.

The first world war was, however, over long ago and another conflict was once more staring us in the face when the Malaria Commission of the former League of Nations in 1938 published its report.

In that report they advised as treatment when attacked by a bout of malaria a daily dose of from 15 to 20 grains of QUININE during a period of from 5 to 7 days, and as a prophylactic during the whole of the malaria season they recommended a daily dose of 6 grains.

Also during the second world war this dosage was given to the armies fighting in malaria infected regions.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

A POLICE STATE

A Motorist was brought before the judge who demanded of the arresting officer, "What are the charges against this man?"

"Suspicious actions, Your Honour," replied the policeman.

"Suspicious actions?" echoed the judge. "Just what was he doing that seemed suspicious?"

"Well, your Honour," exclaimed the officer, "he was travelling within the speed limit, sounding his horn and signalling properly, and trying to keep on the right side of the road—so I arrested him."

PROGRESS

The tourist was looking over the farmer's offerings at his roadside stand. "Farm produce certainly costs more than it used to," remarked the the city man.

"That's right," agreed the farmer. "You see, we just used to raise crops, but now we have got to know the botanical name of what we are raising, the entomological name of the bug that eats it, and the chemical name of what kills it, and somebody's got to pay."

NOT PICTURABLE

It was in the art class. Teacher said to her small pupils; 'Now, children, I want you to draw a picture of what you want to be when you grow up." All set to work industriously except one little girl who sat chewing her pencil.

"What's the matter, Jane? Don't you know what you want to be when you grow up?" asked the teacher.

"Oh sure, but I don't know how to draw it," replied the girl. "I want to be married."

POLITICS

Father was busy reading the latest political news in the evening paper. His young son came over to him and pleaded: "Please daddy, tell me that story about the Forty Thieves."

Father, his mind still on what he'd been reading, shook his head and said, "No, son: may be when you're a little older. You're still too young to understand politics."

JUDICIAL VAGARIES

A Man was on trial for having attacked another and robbed him of his watch and chain, but the evidence against him was so meagre that after a few minutes the judge declared, "Discharged."

The prisoner stood bewildered at the rapid turn of events.

"You are discharged," repeated the judge. "You are free—you can go."

"So, thanks," stuttered the man, "but does that mean I have to give him back his watch and chain?"

PLEA FOR TRANSFER OF MYSORE CASE

To consider the directive issued by the President under Article 371 of the Constitution in the L. S. Raju case and the subsequent action of the Mysore Government, an extraordinary general body meeting of the Madras Advocates Association was held recently, with Mr. K. Kuttikrishna Menon, President in the chair.

After discussion, the Association expressed the opinion that, "in the interests of justice, the case should be transferred to and tried in some other State than Mysore." It stated that the directive issued by the President transferring the case from the State of Mysore was perfectly constitutional and justified in the circumstances, and fell within the powers conferred on him by Article 371 of the Constitution.

The Association also expressed the view that "the power to transfer a criminal case in appropriate circumstances from one State to another, whether A or B State, must vest in the President of the Union and or with the Chief Justice of the Supreme Court of India, and that Section 527 of the Criminal Procedure Code should be suitably amended in this behalf."

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರಿ ಮಾಹಾತ್ಮ್ಯ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

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7.	Smallpox and its treatment in VedicTimes	0—3—0

The Rationalist.

Monday 19-11-1951

INDIAN LIBERALISM

In the long history of the Indian nation, commencing from the mists of antiquity and running through the millenniums, the happenings of the 19th century are but an episode; but deeply interesting as concerning the past out of which the present has emerged like the chic coming out of the egg.

Professor M. V. Krishna Rao, of the Mysore University, in a scholarly and well documented publication entitled "The Growth of Indian Liberalism in the 19th century", pictures before the reader the various phases of the growth of thought and life in the country during that remarkable and spectacular period.

In six chapters covering some 400 pages, are presented the thought currents which swayed the mind and life of the people of the time.

The topics covered are, the Indian social organisation, European ideas and the rise of the middle classes, and central Government, nature of opinion in India in 1875, Religious and social change in the last quarter of the 19th century, and the Congress and the liberal Nationalism of the Middle classes.

Some of the many quotations which the author has introduced in the book are apposite to the state of things today.

In a Free Press Dinner to Lord Metcalfe in 1838, one H. M Parker observed, "The Press is inseparable from a people, as harmony and beauty are inseparable from the work of Creation. The explosive tendencies of steam and of all combustible gases in the world are as nothing to those which would exist among a people conversant with the language of Milton and Junius, of Chatham and Brougham, of Franklin and Washington, yet prohibited by law from giving publicity to their sentiments with respect to the acts of their Governments"

There are men in 1951 who would still screw the lid tightly on the Press.

Justice Dwarakanath Mitter, wisely observes, "The spirit of innovation which is now so active among us, and which professes to reform our society after the pattern of European civilization, will simply shake the principles on which our society rests to their very foundation. The system established by Manu can only disappear with the national genius. And history knows no calamity more dreadful than the destruction of a nation's genius!"

But now a *shervani* is all that is needed to symbolise the nation!

Bringing his survey up to the present the author concludes, "Inheriting the ethical idealism of Gokhale, Mahatma Gandhi discovered the discrepancy between liberalism within the State and liberalism without, and sought to set this right by the doctrine of Truth and nonviolence which was of universal applicability and by the technique of Satyagraha. These modes of thinking and of action were an intensification of the liberal way of life of which Malaviya, Ranade and Gokhale were the greatest examples. The spiritual vitality that was dormant in the masses was galvanised to a new life of righteousness and justice, and their latent wisdom was sublimated in the direction of conquest of freedom and international sympathy by love. The Gandhian movement was thus a fulfilment of the cherished dreams of the Congress liberals of the last century."

'The Growth of Indian Liberalism"
by Professor M. V. Krishna Rao, M A.,
Published by Messrs H. Venkataramiah & Sons,
Vidyanidhi Book Depot, Mysore,
Price Rs. 15/-

The Mysore University is not famous for the literary output of its academicians; but Professor Krishna Rao is fulfilling his part with commendable diligence and scholarship

Editor.

ಮಕ್ಕಳ ದಿನಾಚರಣೆ

ಕಳೆದ ೧೪ನೇ ತಾರೀಖು ಮೈಸೂರು ನೂರಡಿರಸ್ತೆಯಲ್ಲಿರುವ ಅಂಬಳೆ ಅಣ್ಣಯ್ಯಪಂಡಿತ್ ಪ್ರೈಮರಿ ಗರ್ಲ್ಸ್ ಸ್ಕೂಲಿನಲ್ಲಿ ಮಕ್ಕಳ ದಿನಾಚರಣೆಯು ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಅವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ನಡೆಯಿತು. ಮಕ್ಕಳಿಂದ ದೇವತಾಪ್ರಾರ್ಥನೆ ಮತ್ತು ಹೆಡ್ಮಾಸ್ಟರವರಿಂದ ಸ್ವಾಗತಭಾಷಣವಾದನಂತರ ಅಧ್ಯಕ್ಷರು ಈ ಭಾಷಣವನ್ನು ಮಾಡಿದರು:

" ಮುಖ್ಯೋಪಾಧ್ಯಾಯರೆ, ಉಪಾಧ್ಯಾಯನಿಯರೆ, ಮತ್ತು ಬಾಲಕಿಯರೆ,

ಅದೃಷ್ಟವಂತನಾಗಿದ್ದರೆ ಬೀದಿಯಲ್ಲಿ ಹೋಗುವಾಗ ಆನೆ ಹಾರ ಹಾಕಿ ಸಿಂಹಾಸನ ಲಭಿಸುತ್ತದೆ ಎಂದು ಕಥೆಗಳಲ್ಲಿ ಹೇಳುವದುಂಟು. ನೆನ್ನೆ ಸಂಜೆ ರಸ್ತೆಯಲ್ಲಿ ಹೋಗುತ್ತಿದ್ದವನನ್ನು ನಿಮ್ಮ ಮುಖ್ಯೋಪಾಧ್ಯಾಯರು ನಿಲ್ಲಿಸಿ ಈ ದಿನ ಮಕ್ಕಳ ದಿನಾಚರಣೆಯಲ್ಲಿ ಅಗ್ರಾಸನವನ್ನು ವಹಿಸಬೇಕೆಂದು ಕೂಗಿದ್ದು ಆವರಂತೆ. ಇನ್ನೂ ದೊಡ್ಡವರಿಲ್ಲಾ ಇದಾರೆ. ಅವರಲ್ಲಿ ಯಾರನ್ನಾದರೂ ಕರೆಯಿರಿ ಎಂದು ಹೇಳಿದೆ. ಅವರು ನೀನೆ ಬರಬೇಕೆಂದು ಒತ್ತಿಹೇಳಿದ್ದರಿಂದ, ನಮ್ಮ ಮಕ್ಕಳು ಇಲ್ಲಿ ಓದುತ್ತಿದ್ದವರಾದ್ದರಿಂದ ಕೃತಜ್ಞತೆಯಿಂದ ಬಂದಿದೇನೆ.

ಈಗ್ಗೆ ೨ ವರ್ಷದಿಂದ ಇಂಡಿಯನ್ ನ್ಯಾಷನಲ್ ಕಮಿಟಿ ಫಾರ್ ಚಿಲ್ಡ್ರನ್ ಎಂಬ ಸಮಿತಿಯವರ ಕೋರಿಕೆಯಂತೆ ಎಲ್ಲಾ ಕಡೆಯೂ ನವಂಬರ್ ೧೪ನೇ ತಾರೀಖು " ಮಕ್ಕಳ ದಿನ " ವನ್ನು ಆಚರಿಸಬೇಕೆಂದು ಗೊತ್ತಾಗಿದೆ. ಅದರಂತೆ ಈ ದಿನ ನಾವು ಸೇರಿದೆವೆ. ಅದರ ಉದ್ದೇಶ ಇಷ್ಟಿರಬಹುದೆಂದು ಕಾಣುತ್ತೆ. ಮಕ್ಕಳು ಮುಂದಕ್ಕೆ ದೊಡ್ಡವರಾಗಿ ದೇಶವನ್ನು ನಡೆಸಬೇಕಾದ್ದರಿಂದ ಅವರಿಗೆ ಗೌರವವನ್ನು ಕೊಟ್ಟು ಅವರು ಏಳಿಗೆಗೆ ಬರುವಂತೆ ಮಾಡೋಣ ಎನ್ನುವದು. ಮಕ್ಕಳಿಂದ ದುಡ್ಡು ವಸೂಲ್ ಮಾಡಿ ಕಮಿಟಿಯವರು ವ್ಯಯಮಾಡುವದು ಎಂದು ಅಲ್ಲ.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಮಕ್ಕಳಿಗೆ ಒಂದೆರಡು ಮಾತು ಬುದ್ಧಿವಾದ ಹೇಳಬೇಕೆಂದು ನಿಮ್ಮ ಹೆಡ್ಮಾಸ್ಟರವರು ಹೇಳಿದರು. ಬುದ್ಧಿವಾದವನ್ನು ನಾನು ಹೊಸದಾಗಿ ಏನೂ ಹೇಳಬೇಕಾಗಿಲ್ಲ. ಸಾವಿರಾರು ವರ್ಷಗಳಿಗೆ ಹಿಂದೆಯೆ ನಮ್ಮ ಪೂರ್ವೀಕರು ಯಥೇಚ್ಛವಾಗಿ ಹೇಳಿದಾರೆ.

ಅದರಲ್ಲಿ ಕೆಲವನ್ನು ಇಲ್ಲಿ ಹೇಳುತ್ತೇನೆ:

" ಸತ್ಯಂವದ. ಧರ್ಮಂಚರ. ಸ್ವಾಧ್ಯಾಯಾನ್ಮಾಪ್ರಮದಃ. ಆಚಾರ್ಯಾಯ ಪ್ರಿಯಂಧನಮಾಹೃತ್ಯ ಪ್ರಜಾತಂತುಂ ಮಾವ್ಯವಚ್ಛೇತ್ಸೀಃ. ಸತ್ಯಾನ್ನಪ್ರಮದಿತವ್ಯಂ. ಧರ್ಮಾನ್ನಪ್ರಮದಿತವ್ಯಂ. ಕುಶಲಾನ್ನಪ್ರಮದಿತವ್ಯಂ. ಭೂತ್ಯೈನಪ್ರಮದಿತವ್ಯಂ. ಶ್ರದ್ಧಯಾದೇಯಂ. ಶ್ರಿಯಾದೇಯಂ. ಹ್ರಿಯಾದೇಯಂ. ಭಿಯಾದೇಯಂ. ಸಂವಿದಾದೇಯಂ. ಮಾತೃದೇವೋ ಭವ. ಪಿತೃದೇವೋ ಭವ. ಆಚಾರ್ಯದೇವೋ ಭವ. ಅತಿಥಿದೇವೋ ಭವ. ಯಾನ್ಯನವದ್ಯಾನಿಕರ್ಮಾಣಿ, ತಾನಿ ತ್ವಯೋಪಾಸ್ಯಾನಿ."

ಎಂದರೆ, ಯಾವಾಗಲೂ ನಿಜವನ್ನು ಹೇಳು, ಒಳ್ಳೆಯದನ್ನು ಮಾಡು, ನಿನ್ನ ಓದಿನಲ್ಲಿ ಮೈಮರೆಯಬೇಡ, ಗುರುಗಳಿಗೆ ಕಾಣಿಕೆಯನ್ನು ಕೊಟ್ಟು ಸಂಸಾರಿಯಾಗು. ಸತ್ಯವನ್ನು ಬಿಡಬೇಡ, ಧರ್ಮವನ್ನು ಬಿಡಬೇಡ, ಕುಶಲವಾಗಿ ಕೆಲಸಮಾಡು, ಒಡ್ಡೊಡ್ಡಾಗಿ ಮಾಡಬೇಡ. ದುಡ್ಡಿನವಿಚಾರವಲ್ಲಿ ಜಾಗರೂಕನಾಗಿರು, ಶ್ರದ್ಧೆಯಿಂದಲೂ, ಔದಾರ್ಯದಿಂದಲೂ, ಸಂಕೋಚದಿಂದಲೂ, ಹೆದರಿಕೆಯಿಂದಲೂ, ವಿವೇಚನೆಯಿಂದಲೂ ದಾನಮಾಡು. ತಾಯಿಯನ್ನು ಪ್ರೀತಿಸಿ ಗೌರವಿಸು. ತಂದೆಯನ್ನು ಗೌರವಿಸು. ಮ್ಯಾಡಮ್ಮುಗಳನ್ನು ಗೌರವಿಸು. ಅತಿಥಿಗಳನ್ನೂ ಭಿಕ್ಷಕ್ಕೆ ಬಂದವರನ್ನೂ ಅಲಕ್ಷ್ಯಮಾಡಬೇಡ. ಕೆಟ್ಟ ಕೆಲಸಗಳನ್ನು ಮಾಡಬೇಡ, ಒಳ್ಳೆ ಕೆಲಸವನ್ನು ಮಾಡು", ಎಂದು ಮುಂತಾಗಿ ನೇದದಲ್ಲಿ ಹೇಳಿದೆ.

ಹಾಗೆಯೆ ಪುರಾಣಗಳಲ್ಲಿಯೂ ಇತಿಹಾಸಗಳಲ್ಲಿಯೂ ಬೇಕಾದಷ್ಟು ಹಿತನುಡಿಗಳು ಇವೆ. ಒಂದೆರಡನ್ನು ಕೇಳಿ:

ಕ್ಷಣಶಃ ಕಣಶಶ್ಚೈವ ವಿದ್ಯಾಮರ್ಥಂಚ ಸಾಧಯೇತ್ |
ಗೃಹೀತಇವ ಕೇಶೇಷು ಮೃತ್ಯುನಾಧರ್ಮಮಾಚರೇತ್ ||

" ವಿದ್ಯೆಯನ್ನು ಪ್ರತಿಕ್ಷಣವೂ ಸಂಪಾದಿಸುತ್ತಿರಬೇಕು. ಹಣವನ್ನು ಕಾಸುಕಾಸಾಗಿ ಶೇಖರಿಸಬೇಕು. ಮೃತ್ಯುವು ಜುಟ್ಟುಹಿಡಿದು ಎಳೆಯುತ್ತಿರುವಂತೆ ಅವಸರವಸರವಾಗಿ ಧರ್ಮಮಾಡಬೇಕು. "

" ಸತ್ಯಂಬ್ರೂಯಾತ್ಪ್ರಿಯಂಬ್ರೂಯಾನ್ನ ಬ್ರೂಯಾತ್ಸತ್ಯಮಪ್ರಿಯಂ |
ಪ್ರಿಯಂಚ ನಾನೃತಂಬ್ರೂಯಾದ್ ಏಷಧರ್ಮಸ್ಸನಾತನಃ ||"

ಹೇಳುವ ಮಾತು ನಿಜವಾಗಿರಬೇಕು, ಕೇಳುವವರಿಗೆ ಹಿತವಾಗಿಯೂ ಇರಬೇಕು. ಹಿತವಾಗಿರಲಿ ಎಂದು ಸುಳ್ಳನ್ನು ಹೇಳಬಾರದು. ನಿಜವಾಗಿದ್ದರೂಕೂಡ ಅಹಿತನಾದದ್ದನ್ನು ಹೇಳಬಾರದು.

"ದುಃಖೀದುಃಖಾಧಿಕಾನ್ಪಶ್ಯೇ ತ್ಸುಖೀ ಪಶ್ಯೇತ್ಸುಖಾಧಮಾ||"

ದುಃಖಬಂದಾಗ ನಮಗಿಂತ ಹೆಚ್ಚು ದುಃಖದಲ್ಲಿರುವವರನ್ನು ನೋಡಿ ಧೈರ್ಯ ತಾಳಬೇಕು. ಸುಖಬಂದಾಗ ನಮಗಿಂತ ಕಡಿಮೆ ಸುಖದಲ್ಲಿರುವವರನ್ನು ನೋಡಿ ಮನಸ್ಸನ್ನು ಮಿತಿಯಲ್ಲಿಡಬೇಕು, ತುಂಬಾ ಹಿಗ್ಗಬಾರದು.

" ಹೀಯತೇಹಿ ಮತಿಸ್ತಾತ ಹೀನೈಸ್ಸಹ ಸಮಾಗಮಾತ್ |
ಸಮೈಶ್ಚ ಸಮತಾಮಾಯಾತಿ ವಿಶಿಷ್ಟೈಶ್ಚ ವಿಶಿಷ್ಟತಾಂ ||"

ನಮಗಿಂತ ಹೀನರ ಸಹವಾಸ ಮಾಡಿದರೆ ಅವರ ದುರ್ನಡತೆಗಳು ನಮಗೂ ಬರುತ್ತವೆ. ನಮ್ಮಂತೆಯೇ ನಡತೆಯುಳ್ಳವರೊಡನೆ ಸೇರಿದರೆ ಹಾಗೆಯೇ ಇರುತ್ತೇವೆ. ನಮಗಿಂತ ಗುಣ, ಬುದ್ಧಿ, ಮತ್ತು ನಡತೆಗಳಲ್ಲಿ ಉತ್ತಮರಾಗಿರುವವರೊಂದಿಗೆ ಕೂಡಿದರೆ ನಾವೂ ಉತ್ತಮರಾಗುತ್ತೇವೆ.

ಅನೇಕ ಸದ್ಗುಣಗಳನ್ನು ನಾವು ಪಶುಪಕ್ಷಿಗಳಿಂದ ಕಲಿತುಕೊಳ್ಳಬೇಕು:

" ಸಿಂಹಾದೇಕಂಬಕಾದೇಕಂ ಶಿಕ್ಷೇಚ್ಚತ್ವಾರಿಕುಕ್ಕುಟಾತ್ |
ವಾಯಸಾತ್ಪಂಚ ಶಿಕ್ಷೇಚ್ಚ ಷಟ್ ಶುನಸ್ತ್ರೀಣಿ ಗರ್ದಭಾತ್ ॥ "

ಸಿಂಹದಿಂದ ಒಂದು ಗುಣ, ಕೊಕ್ಕರೆಯಿಂದ ಒಂದು ಗುಣ, ಕೋಳಿಯಿಂದ ನಾಲ್ಕು ಗುಣ, ಕಾಗೆಯಿಂದ ಐದು ಗುಣ, ನಾಯಿಯಿಂದ ಆರು ಗುಣ, ಕತ್ತೆಯಿಂದ ಮೂರು ಗುಣ.

" ಪ್ರಭೂತಂಕಾರ್ಯಮಲ್ಪಂವಾ ಯೋನರಃ ಕರ್ತುಮಿಚ್ಛತಿ |
ಸರ್ವಾರಂಭೇಣತತ್ಕಾರ್ಯಂ ಸಿಂಹಾದೇಕಂಪ್ರಚಕ್ಷತೆ ॥ "

ಕೆಲಸವು ದೊಡ್ಡದಾಗಿರಲಿ, ಸಣ್ಣದಾಗಿರಲಿ, ಎಲ್ಲಾ ಸಾಹಸದಿಂದಲೂ ಅದನ್ನು ಸಾಧಿಸುವದನ್ನು ಕಲಿಯಬೇಕು.

" ಇಂದ್ರಿಯಾಣಿಚ ಸಂಯಮ್ಯ ಬಕವತ್ಪಂಡಿತೊ ನರಃ |
ದೇಶಕಾಲ ಬಲಂ ಜ್ಞಾತ್ವಾ ಸರ್ವಕಾರ್ಯಾಣಿ ಸಾಧಯೇತ್ ॥ "

ಇಂದ್ರಿಯಗಳನ್ನೆಲ್ಲಾ ಜೋಡಿಸಿಕೊಂಡು ದೇಶ ಮತ್ತು ಕಾಲಗಳ ಬಲಾಬಲಗಳನ್ನು ನೋಡಿಕೊಂಡು ಕೆಲಸವನ್ನು ಸಾಧಿಸುವದನ್ನು ಕೊಕ್ಕರೆಯಿಂದ ಕಲಿಯಬೇಕು.

" ಪ್ರತ್ಯುತ್ಥಾನಂಚ ಯುದ್ಧಂಚ ಸಂವಿಭಾಗಂಚ ಬಂಧುಷು |
ಸ್ವಯಮಾಕ್ರಮ್ಯಭುಂಜೀತ ಶಿಕ್ಷೇಚ್ಚತ್ವಾರಿಕುಕ್ಕುಟಾತ್ ॥ "

ಕೋಳಿಯಿಂದ, ಬೆಳಗಿನಜಾವದಲ್ಲಿ ಏಳುವದು, ಧೈರ್ಯವಾಗಿ ಕಾಳಗಮಾಡುವದು, ತನಗೆ ಸಿಕ್ಕಿದ ತಿಂಡಿಯನ್ನು ಬಂಧುಗಳಿಗೆಲ್ಲ ಹಂಚಿ ತಿನ್ನುವದು, ತನಗೆ ಬರಬೇಕಾದ್ದನ್ನು ಆಕ್ರಮಣದಿಂದ ತೆಗೆದು ಕೊಳ್ಳುವದು, ಈ ನಾಲ್ಕು ಗುಣಗಳನ್ನು ಕಲಿಯಬೇಕು.

" ಗೂಢಮೈಥುನ ಧಾಷ್ಟ್ರ್ಯಂಚ ಕಾಲೇಕಾಲೇಚ ಸಂಗ್ರಹಂ |
ಅಪ್ರಮಾದಮನಿಶ್ವಾಸಂ ಪಂಚಶಿಕ್ಷೇತ ವಾಯಸಾತ್ " ॥

ಮಾನವಾಗಿರುವದು, ಧೈರ್ಯದಿಂದ ನುಗ್ಗುವದು, ಸಮಯವನ್ನು ನೋಡಿ ಸಂಗ್ರಹಿಸುವದು, ಮೈಮರೆಯದಿರುವದು, ಯಾರನ್ನೂ ನಂಬದೆ ಜಾಗರೂಕವಾಗಿರುವದು ಈ ಐದು ಗುಣಗಳನ್ನು ಕಾಗೆಯಿಂದ ಕಲಿಯಬೇಕು.

" ಬಹ್ವಾಶೀ ಸ್ವಲ್ಪಸಂತುಷ್ಟಃ ಸುನಿದ್ರೊ ಲಘುಚೇತನಃ |
ಸ್ವಾಮಿಭಕ್ತಶ್ಚ ಶೂರಶ್ಚ ಷಡೇತೇ ಶ್ವಾನತೊಗುಣಾಃ ॥ "

ಹೆಚ್ಚಾಗಿ ಸಿಕ್ಕಿದಾಗ ಹೆಚ್ಚಾಗಿ ತಿನ್ನುವದು, ಸ್ವಲ್ಪವೆ ಸಿಕ್ಕಿದರೆ ಅಷ್ಟರಲ್ಲೆ ತೃಪ್ತಿಪಡುವದು, ಸುಖವಾಗಿ ನಿದ್ರೆಮಾಡುವದು, ಹಗುರವಾದ ಮನಸ್ಸು, ಸ್ವಾಮಿಭಕ್ತಿ, ಮತ್ತು ಶೌರ್ಯ ಈ ಆರು ಗುಣಗಳನ್ನು ನಾಯಿಯಿಂದ ಕಲಿಯಬೇಕು.

" ಸುಶ್ರಾಂತೊಪಿ ವಹೇದ್ಭಾರಂ ಶೀತೋಷ್ಣಂಚ ನಪಶ್ಯತಿ |
ಸಂತುಷ್ಟಶ್ಚರತೆ ನಿತ್ಯಂ ತ್ರೀಣಿ ಶಿಕ್ಷೇತಗರ್ದಭಾತ್ ॥ "

ದಣಿದಿದ್ದರೂಕೂಡ ಭಾರವನ್ನು ಹೊರುವದು, ಶೀತ ಉಷ್ಣಗಳನ್ನು ಲಕ್ಷಿಸದಿರುವದು, ಸಂತುಷ್ಟನಾಗಿ ಓಡಾಡಿಕೊಂಡಿರುವದು, ಈ ಮೂರು ಗುಣಗಳನ್ನು ಕತ್ತೆಯಿಂದ ಕಲಿಯಬೇಕು.

" ಯ ಏತಾ ವಿಂಶತಿಗುಣಾ ಆಚರಿಷ್ಯತಿ ಮಾನವಃ |
ಕಾರ್ಯಾವಸ್ಥಾಸು ಸರ್ವಾಸು ಅಜೇಯಸ್ಸಭವೇದ್ಧ್ರುವಂ ॥ "

ಈ ಇಪ್ಪತ್ತು ಗುಣಗಳನ್ನು ಕಲಿತುಕೊಂಡು ಯಾರು ಎಲ್ಲಾ ಕೆಲಸಗಳನ್ನೂ ಮಾಡುತ್ತಾರೊ ಅವರು ನಿಶ್ಚಯವಾಗಿಯೂ ಅಜೇಯರಾಗುತ್ತಾರೆ, ಎಂದು ಹೇಳಿದಾರೆ.

ಎಲ್ಲಕ್ಕಿಂತಲೂ ಮೇಲಾಗಿ

" ಶ್ಲೋಕಾರ್ಧೇನ ಪ್ರವಕ್ಷ್ಯಾಮಿ ಯದುಕ್ತಂ ಗ್ರಂಥಕೋಟಿಭಿಃ |
ಪರೋಪಕಾರಃ ಪುಣ್ಯಾಯ ಪಾಪಾಯ ಪರಪೀಡನಂ ॥ "

ಕೋಟಿ ಗ್ರಂಥಗಳಲ್ಲಿ ಹೇಳಿರುವದನ್ನೆಲ್ಲಾ ಒಂದು ಅರ್ಧ ಶ್ಲೋಕದಲ್ಲಿ ಹೇಳುತ್ತೇನೆ ಕೇಳಿ. ಪರರಿಗೆ ಉಪಕಾರಮಾಡುವದೆ ಪುಣ್ಯ. ಪರರಿಗೆ ಹಿಂಸೆಮಾಡುವದೆ ಪಾಪ, ಎಂದು ಹೇಳಿದೆ.

ಹೀಗೆ ನಮ್ಮ ಹಿರಿಯರು ಹೇಳಿರುವ ಬುದ್ಧಿವಾದಗಳಿಗಿಂತ ಹೆಚ್ಚಾಗಿ ಇನ್ನು ಇಪ್ಪತ್ತು ಸಾವಿರ ವರ್ಷವಾದರೂ ಯಾರೂ ಹೇಳಲಾಗುವದಿಲ್ಲ. ಸಂಸ್ಕೃತದಲ್ಲಿ ಹೀಗೆ ಬೇಕಾದಷ್ಟಿವೆ. ನೀವುಗಳು ಸ್ವಲ್ಪ ಪ್ರಯತ್ನಿಸಿ ಸಂಸ್ಕೃತವನ್ನು ಕಲಿತುಕೊಂಡರೆ ಅದನ್ನೆಲ್ಲಾ ಓದಿ ಸಂತೋಷವನ್ನೂ ಲಾಭವನ್ನೂ ಪಡೆಯುತ್ತೀರಿ.

ನೀವುಗಳೆಲ್ಲರೂ ಚೆನ್ನಾಗಿ ವಿದ್ಯಾರ್ಜನೆಯನ್ನು ಮಾಡಿ ದೈವಭಕ್ತಿಯಿಂದಲೂ ಹಿರಿಯರಲ್ಲಿ ಗೌರವದಿಂದಲೂ, ಎಲ್ಲರಲ್ಲಿಯೂ ಸೌಜನ್ಯದಿಂದಲೂ ಇರುವಂತೆ ಮಾಡಿ ನಿಮಗೆ ಎಲ್ಲಾ ಸನ್ಮಂಗಳಗಳನ್ನೂ ಉಂಟುಮಾಡಲೆಂದು ದೇವರನ್ನು ಪ್ರಾರ್ಥಿಸಿ ಈ ಅಲ್ಪ ಭಾಷಣವನ್ನು ಮುಗಿಸುತ್ತೇನೆ.

ವಂದನಾರ್ಪಣೆ ಮತ್ತು ರಾಷ್ಟ್ರಗೀತೆಯೊಡನೆ ಸಭೆಯು ಮುಕ್ತಾಯಗೊಂಡಿತು.

MARRIAGE

Chi. Sow. NIRMALA, daughter of Sri M. R. C. Basappa, Mysore, with Chi. T. N. SIDDAPPA, Veterinary Assistant Surgeon, Kollegal, on 18-11-51, at Thimmayachari Kalyan Mantap, Irwin Road, Mysore.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XII No. 10] Monday 26—11—1951 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons, F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-50. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

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ANCIENT VS MODERN CIVILIZATION

Remember that quaint picture in your history text, of Ben Franklin fumbling through a crude electrical experiment with a kite, hemp cord and a key? Recent discoveries indicate the Egyptians used wet cells for electroplating 3,000 years ago!

Gunpowder and printing, two strange companions, are the foundation of Western civilization. Yet both were developed in the Orient, with one family of Chinese printers setting movable type in clay forms near Shanghai in the 1200's. The Koreans were casting and moulding type at about the same time. More surprising yet, there are in existence books of Hindu scripture printed in India from movable wood types hundreds of years before the birth of Gutenberg.

Lawyers weary of the complexity of modern law can take time out to enjoy the simplicity of the Code of Hammurabi, King of Babylon, which antedates by 2,000 years the basic division into matters of procedure, property and person on which our Roman law is founded. Hammurabi's Code minces no words in prescribing direct punishment for crime.

One derivative transmitted through our Biblical book of Leviticus prescribes burning at the stake as an antidote for falling in love with your mother-in-law!

And businessmen may be justly proud of the long history of buying and selling on the instalment plan. The tablets of Gasur, unearthed near modern Kirkus in Iraq, show that this sort of thing went on apace prior to 2180 B.C.!

Even such diverse products as concrete, safety-pins and inflation are not strictly modern. All three were known one and one-half millennia ago in the Roman Empire, the last named during the debasing of the Roman coinage under Diocletian.

Most of us are familiar with one or more of these forerunners of modern inventiveness, but what we don't know is that the old timers, in many aspects of engineering, sociological, agricultural and artistic works, set up marks never reached by us!

Hard to believe? Before the coming of the gunpowder, wise Arab slave traders, there existed in Africa's heart great Negro empires stretching from Timbuctoo north to the very fringes of the Sahara!

Here, as early as the tenth and eleventh centuries, textile mills manufactured velvet cloths of brilliant colour!

Timbuctoo itself was a city of 200,000, its main thoroughfares lined with four rows of trees on each side, the doorposts and uprights of each house a maze of distinctive carving, the principal public buildings being of stone.

A simplified alphabet was used, and the principle of inalienability of land titles marked a culture in many ways morally higher than our own!

Present hygienic conditions in India are infamous. But excavations near Karachi, India, at the site of ancient Mohenjo-Daro, reveal a planned city, with broad streets, high buildings, and an elaborate sanitary system including a bathroom in almost every house. The year? About 3,000 B.C.!

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಸಾಯುತ್ತೇ ಬಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

Lewis Munford includes in The Culture of Cities a photograph of low-cast housing for working people of the sixteenth century, built by Jacob Fugger, a German philanthropist. The houses, superior to current projects in everything but plumbing and lighting, are still inhabited.

In the field of public works, the Chicama Valley of Peru contains 50-mile remnant of an acqueduct built by the Incas over a thousand years ago. Construction required the moving of five million tons of earth! Not only the water works, but the transportation, communication, statistical, agricultural and general public works of the Inca Empire have never been equalled by the Spanish!

But surely we have developed forms of artistic expression superior to anything that has gone before? There are authorities who maintain that everything since Egypt, has been a decline in that field! Why stop with Egypt?

In a cavern near Montignac in Dordogne, France, are murals of animals, paintings in three-dimensional perspective, of creatures known to us only by their fossil remains. For spirit, sensitivity, and economy of line these are judged by critics to be on a par with almost anything we have to offer. The artist's name, is not known, since he died some 25,000 years ago!

In an age of famine and malnutrition, the declining yield of agricultural lands is a sore problem. Many authorities, re-discovering Malthus, say that the number of people the earth can support is very sharply limited, and that we are touching that limit;

"Estimates of the ancient population supported by history's first large-scale irrigation project, in the Tigris-Euphrates Valley, run to as high as 50 million people. Some of the ancient canals, 400 feet wide, date back to 5000 B.C.! Now the valley supports but eight million people!"

A major and little-known engineering feat of the Orient was the boring of the Siloam tunnel about 700 B.C. under King Hezekiah of Judah, to supply Jerusalem with water during siege. Cut through 1,777 feet of solid rock from opposite ends simultaneously, the tunnel has an average height of six feet. The tools used were wedge, hammer and pick, and, possibly, a simple hand-drill. The commemorative inscription archaeologists found in the tunnel is worthy of study as a source of inspiration for similar markers today.

"The boring through is completed. And this is the story of the boring through: while yet they plied the drill, each toward his fellow, and while yet there were three cubits to be bored through, there was heard the voice of one calling unto another, for there was a crevice in the rock on the right hand. And on the day of the boring through the stone-cutters struck each to meet his fellow, drill upon drill; and the water flowed from the source to the pool for a thousand and two hundred cubits, and a hundred cubits was the height of the rock above the heads of the stone-cutters!"

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Monday 26-11-1951

INDIA AND CHINA

The presence of the "Chinese Cultural Delegation", in our midst makes us turn our thoughts towards China, Asia's eldest daughter, and elder sister of India. China proper is of the same extent as India, 17 lakhs of square miles, and hence both are equal. Their names also are equally of five letters. Our new culture is four years old. Theirs is two years old.

It is the 2 year old culture that the cultural mission purports to bring to us: not the 20000 year old culture which lies somewhere buried in China. That culture, we think, is as old as the Indian, and must have much of value to the new China.

But China's new Lord, Mao Tse, takes his inspiration, not from his ancestors, but from Moscow, and its new culture is obviously the "Culture of the Iron Curtain", with mechanised and regimented manhood, driven by rough-shod party-bosses.

Premier Chou En Lai recently claimed,

"The alliance between China and Russia, which embraces one-third of the world's population, was an invincible force unprecedented in history." "An utterly corrupt and fundamentally shaky imperialism is struggling for existence".

"Tibet had been liberated peacefully."

"On the China mainland there was a unity among the people never seen before in history."

"The friendship and reliance of the two great countries, Russia and China, was being strengthened daily."

"Liberation movements were in full swing in colonial and semi-colonial countries which were regarded by Imperialists as their life-lines."

The Leader of the Delegation, Mr. Ting Si-lin declared in Bombay,

"A new cultural life has already sprung up among the various classes in China. A radical change can be seen when one compares the mental status of the labouring people in China to-day with that of the working people who now proudly realise that they are the masters of the country and that never again will they become victims of exploitation."

The new culture of China was based upon the principles of new democracy, he said. "It is national, scientific and popular. There are now forty million students of all grades in China. The people's Government plans to double the number of students in the next five years. Among the students the children of workers and peasants now constitute a majority."

"We are sparing no effort to eradicate the venom of the century-old cultural aggression by the imperialists."

Mr. Ting quoted an extract from Mao Tse-Tung's speech in which the Chinese leader had said: "The Indian nation is a great nation. The Indian people are a great people. We hope that the nations of China and India will constitute their close relationship, working for peace."

Politicians, though they are on oath, never speak on oath. They must always speak either to deceive the public, or to deceive both themselves and the public. No politician lasts very long. And the public too does not believe most of what they say. We are not referring particularly to the three Chinese speakers quoted above. Since we have however to form an opinion about the new China, we might examine their statements and see how far they reflect the truth.

(To be continued.) *Editor.*

"ME ALL FACE"

On a cold, dreary day an Indian and a white man were making a journey together. The Indian had on no clothing except a blanket, while the white man was bundled up in all the clothes he possessed.

The white man continued to complain about the cold and and to wonder why the Indian was not freezing. He said to the Indian, "I don't understand it With all my clothes I am about to freeze, and you, with only a thin blanket, do not seem to be cold at all."

"Is your face cold?" asked the Indian.

"No, my face is not cold, but I'm just about to freeze everywhere else."

Said the Indian, "Me all face!"

GOVERNOR'S MALICIOUS LOOK

The Governor's wife was detailing her husband's accomplishments to the new maid.

"And in addition," she said proudly, "my husband is the head of the State militia."

"Indeed, mum, and anyone might have guessed it," the maid answered dutifully, "with that fine malicious look he's got."

A SCIENTIST'S ARGUMENT

In Brussels, a Russian born, naturalized-Belgian scientist named Boris Teheroukine rose before a special committee of the Government Food Research Center to protest against his dismissal for chronic insubordination. "Now, Gentlemen, I am going to give you some really overwhelming arguments," he said, as he opened his brief-case. With that, he whipped out two automatics and, pausing only to reload, fired 25 shots, killing the Director of the institute and wounding two others! He sent the last shot crashing through his own brain!

BEWARE A. I. R. FOREIGN SERVICES

An explorer approached the savage chief. "I come to you from beyond the sunset," he began, ceremoniously, "from the Great White King—"

"Tell me," interrupted the the chief, "why don't you guys do something about the rotten radio programmes you send over here?"

A PEDESTRIAN

The little girl looked up from her school book.

"What is a pedestrian, daddy?" she asked.

The long-suffering and experienced father sighed as he responded: "A pedestrian, my child, is a man with a wife, two sons, three daughters, and one automobile!"

JUSTICE PUTTARAJA URS'S CASE

It is learnt that the case which Justice R. Puttaraja Urs has filed in the Sub Judge's Court, Delhi, against the President, has been transferred to the High Court at Simla.

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"PEOPLE'S GOVERNMENT" AT WORK

Hungarian Communists, it would seem, have suddenly become traffic conscious.

A few days ago, it was announced in Budapest that the church of Marianum Regnum, at the top of a street called Damjanich Uttca, was being demolished so that the road could be widened! The fact that the church was originally built from money provided by the congregation and Roman Catholic believers throughout Hungary did not worry the Communists.

As soon as the demolition of the Marianum Regnum church had started the Communist Government discovered that two more roads in Budapest needed widening. The same thing happened. This time the two churches which are to be demolished are the Lehel-Ter Templem in the Vaci Ut, at the back of the Western Station, and the church of St. Anne, near the Kossuth Bridge.

But it is not the traffic that is worrying the Hungarian Communist Government; it is the religious belief of the people of Hungary.

In a "People's Democracy", according to all the teachings of Communism, there is no room for religion or religious belief. The only God is Stalin, the only good is Communism. So say the Communists. And they have been saying that for many many years.

Marx, the "father" of Soviet Communism, put the Communist attitude in a nutshell when he said that "religion is the opium of the people". Lenin, his "disciple", said the same thing but in different words. In his "Socialism and Religion" he said: "Religion is a kind of spiritual gin." Later he said that "every religious idea, every idea of God, even flirting with the idea of God is unutterable vileness." That was in his "Letter to Gorky".

As with Lenin and Marx so with Stalin. In the Soviet Union, he has closed down thousands of churches and mosques! he has imprisoned and murdered priests and believers; he conducts a violent campaign against all religious belief. He has still not destroyed the religious belief of the Soviet people.

What Marx and Lenin said, and what Stalin does, is law for Communists all over the world. Because Marx and Lenin said that religion is the opium of the people, then every Communist in the world must believe that religion is the opium of the people. Because Stalin fights religion then religion is fought in every country controlled by the Communists.

The Hungarian Communists, in fact, gave the game away when they announced that when they had demolished the church of Marianum Regnum, they would build a statue of Stalin on the site!

But the destruction of churches does not mean the destruction of religion. Stalin discovered that years ago. The Hungarian Communist have still to learn that lesson!

* * *

So in India temple-demolition is going on un-officially. And the closing of Veda classes, or their pollution by the inroads of the non-Vedic is going on officially. Evidently under "People's Governments" man is only an animal, useful as cannon-fodder, and should drink only political gin. Ed.

MONEY

If a man runs after money, he is money mad. If he keeps it, he is a capitalist. If he spends it, he's a play-boy. If he doesn't get it he lacks ambition. If he gets it without working he is a parasite. If he gets it after a life of hard labour, he's a fool who got nothing from life!

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

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Modern Review, Calcutta.

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1938-39, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADAI EDITOR "RATIONALIST,

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CONTROLS IN OLD TIMES

Licence to crenellate, direction of labour, price of herrings control—it all sounds very like 1951. But these restrictions were in force hundreds of years ago.

The post-war public has begun to believe that never have so many people been controlled by so many regulations, but it has all happened before in this land of so-called freedom, says an English writer.

Did you want to go for a continental holiday in the fourteenth century—only they called it a pilgrimage—you had to apply for a licence.

Nor is the modern Briton the first to suffer from currency restrictions. Edward III's Statute of Money forbade the carrying of sterling, silver plate and gold vessels out of the country unless a licence was first obtained. Officials, like our modern customs, searched travellers, confiscated illegal goods and were allowed to keep twenty-five per cent. of the haul!

Control of engagement and direction of labour came in long before the recent war. Richard II in 1388, ordered that anyone who had served in husbandry (agricultural work) until the age of twelve, should not be allowed to change his occupation.

Parliament in 1388 ordered that in harvest time all journeymen and apprentices should stop their normal work and "cut, gather and bring in the corn."

Henry VIII had a bright idea, too. The Lord Chancellor had the right to send all bowyers, fletchers, stringers and arrow-head-makers to any part of England, where there were too few men exercising these crafts.

Town planning and restrictions on building are by no means new. An Elizabethan statute forbade the erection of any cottage with less than four acres of land attached. And in the fourteenth century, if you wished to refurbish or fortify your out-of-date castle, you had to apply to the King for a licence to crenellate.

There was even the ancient equivalent of the Food Office, to which applications for permission to set up shop were made. The Municipal Ordinances of Salisbury, in the early fifteenth century, said the people bringing victuals into the city must not sell them in "inns or secret places or before broad day, but in places ordained for the purpose."

Price controls have been known for centuries. The maximum for a bow under Henry VIII was three and fourpence. Under Edward III, 10,000 herrings were to cost no more than forty shillings.

But wouldn't you have liked to live in the days of Henry III? In cities, inns were to sell two gallons of beer for a penny, and in the country you could drink three or four gallons for the same charge!

J. L. O.

POPULAR BOOKLETS.

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CAUSE OF DICTATORSHIP

Why do the Russian masses unquestionably obey Dictator Stalin ?

Dr. Margaret Mead, associate curator of ethnology at the American Museum of Natural History, has an answer. She says it is all because of the age-old Russian habit of swaddling the babies.

Writing in *Natural History*, Dr. Mead says that before the Russian Revolution the Russian baby was swaddled day and night, only being undone to be fed, bathed, or changed, for the first year of life. The swaddled child was as stiff as "a sawed-off segment of a telegraph pole."

The child was carried about by an old woman or a child nurse, "experiencing but never touching" the outside world. The fiat of the Communist regime against swaddling failed, Dr. Mead explained, "so that the bulk of Soviet children are still swaddled, though probably not as tightly or for as long a period."

Thus the early habits may remain the mold into which later Soviet habits are fitted. "We may expect that the young Soviet citizen will have some of the traditional fear of his own ungoverned impulses and the corresponding belief in the importance of a strong State authority, reinforced by modern Bolshevic training in the value and importance of control," said Dr. Mead. "We may expect that there will be a strong potential revolt against authority and a corresponding demand for authority so that young Soviet citizens will dream of throwing off the Soviet yoke, but only in order to establish some other absolute form."

SPACE TRAVEL

Hospitals on "space stations" are among the possibilities of space-travel development, contemplated by Mr. Arthur Clarke in a new book, *The Exploration of Space.*

Mr. Clarke, Chairman of the British Inter-Planetary Society, takes his subject seriously. He supports his conclusions with mathematical and scientific evidence and thinks that space-travel will be a practical proposition within a few years.

According to him, space stations would have to be "anchored" 1,000 miles above the surface of the earth, and, as a side-line, says Mr. Clarke, they would have great therapeutic value.

"Many new treaments could be carried out there particularly in relation to heart diseases, for there would be no gravity on a space-station", he claims. "The Earthside ward would indeed be a room with a view. There would be the infinite variety presented by the continents, seas and clouds—and even the pleasure of observing the streets of the great cities through telescopes to make people feel really at home."

But there are snags to space-travel. One is a split-second timing of a space-ship. If, for instance, a pilot flying to Venus on a journey estimated to take 145 days misjudged his seconds, the ship would go past the planet! This means that the vessel would take another four years before it came near the earth again!

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The Rationalist.

Monday 3-12-1951

THE PRESIDENT ON SANSKRIT

"I believe that a study of Sanskrit literature will be useful not only for us but also for the solution of the problems facing the world to-day. It is my firm view that our Universities should greatly encourage its study," declared Dr. Rajendra Prasad, President of India, on the occasion of the laying of the foundation-stone of the Sanskrit Research Institute at Darbhanga recently.

"Sanskrit literature," Dr. Rajendra Prasad said, "is an invaluable treasure-house not only for India but also for the whole world. Its great age, its extent, its richness of content, its beauty and sweetness are all such as to make it not only shed light on the whole history of the culture of humanity but also fill the heart of man with pleasure and joy, and give him the glimpse of a world of ideals by realising which alone he can make his life fruitful and achieve salvation from the bonds of this world."

Dr. Prasad said: "It is not an exaggeration to say that the history of the cultural evolution of mankind cannot be prepared without the help of Sanskrit literature. There is no other nation in the world which has been able to keep its ancient literature intact as we Indians have been able to do. The very words of the Rishis have come down intact to us and we can see in them a clear picture of the conditions of that age. That picture, no doubt, is very helpful in reconstructing our ancient history today and I am sure it will continue to remain useful even in future. There is not a single scholar in the present-day world who does not believe that in the re-construction of the ancient history of mankind also Indian literature can be of very great help.

"This is not only due to the fact that Indian literature is the oldest in the world but also due to the reason that there was not a single country in the civilised world of antiquity in which its influence had not made itself felt. Indian literature left its impress on the culture of countries from China to Ireland, from Scandinavia to Indonesia. It is universally known that more than a thousand years ago numerous works of Sanskrit were translated into Chinese and Tibetan and, thereafter, in Japanese, and that Indian literature became an indistinguishable element of the Chinese, Tibetan, and Japanese culture. In the islands of Bali, Java, Sumatra and Cambodia also Indian literature had an unchallenged sway, and it was the main basis of their culture. But, perhaps, it is not so widely known that the influence of Indian literature was not too small even in the Middle East and Europe. Numerous scholars of India went to the capital of Abbaside Caliphs and made people there conversant with Indian Sciences and knowledge. They also translated some works of Indian literature into the official language of that Empire. There are also enough references to indicate that Indian literature had a deep influence on the ancient culture of the Middle East and Europe. In so far as their fable literature was concerned, it may be said without any exaggeration that it was more or less another form of the fable literature of India. So having woven itself into the consciousness of all the nations of the civilised world it has become an indistinguishable element of their culture. For a proper understanding of the same, therefore, it is necessary that the original Sanskrit literature should be studied."

(To be continued.)

POSTAL & TELEGRAPH UNION, MYSORE

A Meeting of the Union was held on the 29th. last at the Postal Buildings, Mysore. Mr. G. R. Josyer, the President, presided.

The Chairman explained that as the working of the Union had left much to be desired in recent years, meetings should be held regularly on the 15th of every month to consider the progress of membership, to pass the accounts of the previous month, to consider communications from the Centre, and for other matters. It was resolved accordingly.

As the Hon. Treasurer elected by the General Body, Mr. B. Subba Rao, had pleaded inability, the meeting elected Mr. A Subbanarasimha Sasty, Treasurer in his place.

The Hon. Secretary, Mr. C. Krishnaswamy Rao, M A, who had been a Delegate to the Provincial Conference at Madura, gave a report of the proceedings there.

The meeting then passed the following two resolutions:

"That the Union strongly recommends to the Post-master General to raise the Mysore Head Office to the level of a First Class Office, since it is fully qualified to be so up-graded in view of the greatly increased population and importance of the City, and the vastly increased work of the Head Office."

"That a District Postal and Telegraph Conference be held some time in February 1952 and that Hon'ble Rajakumari Amrit Kaur be invited to Preside over it.

With a vote of thanks to the Chair the meeting terminated.

IN THE SUPREME COURT

An interesting case came up for hearing and was decided last Monday in the Supreme Court. It was in connection with a petition by Sri R. Puttaraj Urs, Judge of the Mysore High Court on leave for special leave under Art. 136 of the Constitution against the order of one of the Judges of the Mysore High Court in a complaint petition that Sri R. Puttaraj Urs had preferred against Mr. Medappa, the Chief Justice of the Mysore High Court under Section 500 and 501 I.P.C.

The main contention of the petitioner was that the decision of the courts in Mysore could not have any judicial force as the accused was the Chief Justice, the Head of the Judiciary in the State. In support of this contention he relied not only on certain English decisions which he read out to their Lordships but also on the recent directive of the President to the Mysore Government to transfer the criminal case known as "Judge Poisoning Case" outside the State for trial. He argued that the implication of that directive was that the local courts could not decide cases in which their administrative head was a party with an unbiased and open mind and it therefore supported his contention. He also pointed out by reading extracts from the orders of the lower courts that it was writ large in the orders themselves that the shadow was ever before them.

The learned Chief Justice observed that the directive was issued as a policy and could not be a guide to them. It was further observed by their lordships that the long delay in filing the complaint was a matter which could not be brushed aside. Finally their Lordships held that there were no circumstances in the case that called for the exercise of their extraordinary powers under Art. 136 of the Constitution though they admit that there were some wrong statements of facts in the orders.

SRIVAISHNAVISM IN VARTHAMALAI

VARTHAI No. 219. In thought, word and deed how should the Vaishnava spend time? It is by engaging himself in the service of the *acharya* (preceptor), the Lord, and God-servants or Godly-men. Are these three of the same level? He who knows the nature of the self considers service of the preceptor alone as service to the Lord and service to God-servants. He who knows the supreme eminence of the Lord (nature of God) considers that service to the Lord alone is the highest. He who is ignorant of both (nature of the self and nature of God) opines that the three (service of the preceptor, God and God-servants) are of the same level.

VARTHAI No. 220. It is seen by investigation that the opinions of all the *acharyas*, the reflection of all the azhwars, the course of all the *Vedas* and the exposition of all the *Sastras*, are to the effect that *acharya-kainkarya* (service to the preceptor) alone is the most beneficial. Vadakku-tiruveedi-pillai would say that the above is what Nanjeer told Pillai (Nambillai).

VARTHAI No. 221. *Acharya-Kainkaryam* is taking food subsequent to the rise of hunger; *Bhagavata-kainkaryam* is serving food to one's mother; and *Bhagavat-kainkaryam* is taking food along with the company of others and feeding the aged. This is the saying of *Vadakku-nambi*.

VARTHAI No. 223. *Bhagavad-prasadam* (the remnants of food offered) will give birth to relish or taste in the Lord. *Bhagavad-Ruchi* will generate acceptance by the *acharya* (preceptor). *Acharyaangikara-* will originate the understanding or knowledge to take to the *acharya* (that is the knowledge that for his salvation he should seek asylum in the preceptor). *Swikara-jnana* will bring into existence the attainment of *Bhagavan*. *Bhagavat-prapti* (the attainment of God) will give birth to the rendering of consecrated services to the Lord. This consecrated service will give rise to service to God-servants or Godly-men.

VARTHAI No. 224. The message of Udaiyavar (Sri Ramanuja) at the last stage of his life:

"If one is a *prapanna* (one who seeks refuge in the Lord) his bodily journey (that is, support of life or livelihood or maintenance) is subject to *karma*, and as such he should not grieve over it; but if he worries over it, he will be one who has no faith in the *Sastras*. As the soul's pilgrimage or journey is subject to the control of Bhagavan, he has no connection or relation with it: but if he considers that he is in any way associated with it, self-surrendering would become false. Hence he has no connection with the two journeys. But if he, in thought, word and deed, wanders about acting as he likes, that would be contrary to self's nature. If he has no relation with other means (means other than the ready means), he will associate himself with the attainable service (service which will procure him salvation).

"There are six classes of service which are to be rendered in this life in this world. These are:— 1. study of Sri Bhasya and teaching the same to others; 2. if he cannot do this, he may study the Prabandhas of Azhvars and instruct others in the same; 3. if he cannot do even this, he may in some approved holy place go in search of rice garland and sandal (for the purposes of rendering consecrated services to the Lord of the place; 4. if even this cannot be done, he may build a cottage in Tirunarayanapuram (Melkote) and reside there; 5. in the event of not being able to do even this, he must engage himself in deliberating on the significance of Dvaya; 6. if he cannot practice even this, he must take refuge in the affection of a Srivaishnava, who would with love take him as his own man."

(To be continued)

The I. A. S. R.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

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INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE FELLOW, MYSORE UNIVERSITY 1939 40
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PAD. EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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THE PRESIDENT ON SANSKRIT

(Continued from last issue.)

Dr. Prasad said that since the discovery of the Mohenjadaro remains the age of Indian civilisation had been carried still further into the past, and so the importance of Indian literature—specially the importance of Vedic literature, for the reconstruction of history of ancient culture had increased still more. For an adequate understanding of the mind of our people and of the forces working in their consciousness the importance of a proper study of Sanskrit literature was illimitable. There was no single aspect of our national life which was not suffused by the principles laid down and by the ideals informing our Sanskrit literature.

Dr. Prasad continuing said that not only for understanding the character of human civilisation, not only for understanding the part played by our people in its evolution and for having a clear understanding of our national mind but also for enjoying the highest and the best form of art, was it necessary for us, and not only for us but also for the world to devote ourselves to the study of Sanskrit literature. There was no aspect of life, there was no means of expression, there was no form of art in which Sanskrit literature had not achieved perfection. "Not a single region of the human heart has remained hidden to the eye of the Sanskrit poet. The innermost feelings have been given the most artistic expression. There is not a single aspect of nature whose charming and mirror-like picture is not to be found there. There is no single branch or aspect of society which has not been carefully analysed in it, and there is no social ideal, motive or evil whose clear analysis is not to be found there, nor is there any problem relating to the future and fate of mankind or concerned with their happiness and welfare which has not been very carefully discussed and solved therein."

In short it could be said, added Dr. Prasad, that Sanskrit literature was the only literature in which there had been the best arrangement and use of words. It was no doubt true that Western scholars felt that from the literary point of view these aspects of Sanskrit literature were not very commendable and they even condemned the prolixity of figures of speech as also the aphoristic character of the Sutras. But one should not forget that their fundamental approach to art was different from ours and that their approach was more or less conditioned by the breath-taking civilisation of modern times. So it was quite natural that they did not find much pleasure in these wonderful experiments in word imagery. But if one viewed it without any prejudices one would see that it was only in Sanskrit literature that one could have an idea of the great magic there is in words. Our literature was not only unique in making an amazing use of the Sanskrit language but there was also no form of literary activity in which it did not reach perfection. Prose, Poetry, Drama and Lyrics —in all of them Sanskrit writers had achieved perfection.

"In the entire field of Sanskrit literature", Dr. Rajendra prasad said, "we do not come across a single tragic drama. It is not that the hero of a story did not have to go through any amount of suffering or that he did not face any number of obstacles and difficulties. He had to suffer all these, but in the long run these trials and tribulations proved but a stepping stone for his complete success and happiness. The heroes in all our famous legends, such as Nala Damayanti, Harischandra, Saytavan Savitri had to march through the valley of trouble and sorrow, but in the long run each of them reached the land of happiness and success. So it is that our literature instead of being a picture of the fleeting moment has become the embodiment of the aspirations of our people for the lasting welfare of the individual and of the world".

Dr. Rajendra Prasad, continuing said that a special characteristic of Sanskrit literature was its delineation of the underlying unity of the entire visible universe. It seemed to rest on the assumption that among animate and inanimate nature, animate birds and animals and the self-conscious man lay the universally interpenetrated single principle so as to make nature herself take part in the joys and sorrows of the hero. It was for this reason that there was such beautiful, sympathetic delineation of nature of animals and birds in Sanskrit literature as could hardly be found in any other literature of the world not even in Greek literature. Centuries before the birth of Shakespeare the Sanskrit writers were hearing sermons in stones and seeing Epics in running brooks. Poets here on more than one occasion sent the clouds to carry the message of the hero to the heroine. God and angels, nature and its elemental forces, all took share in making or marring the destiny of the hero or the heroine. Through the window of individuality the reader and listener or the spectator saw through Sanskrit literature his own personality reflected correctly. Such unity between human life and the universal soul had been rarely delineated with such lucidity and clarity as in Sanskrit literature. It was due to these great qualities that this literature was still able to keep its head high and to rank as first among the literatures of the world in spite of the many vicissitudes of history through which our country had had to pass.

Stressing that a study of Sanskrit literature was desirable and important, Dr. Prasad said that our universities should not only include it in the syllabi of the educational institutions affiliated to or run by them, but should also afford all possible encouragement to its study. He cautioned those who devoted themselves mainly to the study of Sanskrit that they should also acquaint themselves with the trends of modern life. How and in what direction the world was moving, what wonders had been performed by modern Science, and how great an impression it had made and would continue to make on our life were matters which stared us all in the face. Even if one wished to be indifferent to them, and even if one desired to turn a blind eye to them one would not succeed in doing so. Therefore, Sanskrit scholars should make it a point to have some acquaintance, if not mastery, of modern knowledge. This could be easily done through Hindi books. But Pandits educated according to the old methods looked down upon Hindi with some contempt. So there should be Sanskrit books on modern subjects for such people.

Dr. Rajendra Prasad expressed pleasure that some scholars were trying to popularise modern subjects through the medium of the Sanskrit language and said, "I hope that side by side with the study of Sanskrit literature, people would continue to try all possible means for restarting the flow of Sanskrit literature whose progress has remained arrested for the last several centuries, so as to enable the future historians of that literature to say that the Sanskrit language was not at all backward in comparison with the other modern languages in the propagation of modern knowledge. Founded as this Institution is for this purpose, I hope that it would progress by leaps and bounds and would fulfil the aspirations and aims with which it is being established today."

The Institute will organise research in various branches of Sanskrit learning and impart specialised teaching of the post-graduate standard to selected students. It will collect, survey and edit manuscripts and bring out critical editions of important ancient texts. The teaching in the Institute will be based on personal contact between the professors and the students.

The Rationalist.
Monday 10-12-1951

INDIA AND CHINA

II

While we wish well for the Chinese people and would welcome representatives of theirs, we have no mind to swallow unquestioningly the tall claims made by their visiting spokesmen, nor the lavish compliments bestowed on them by our own thoughtless men.

Mr. Ting-Si-Lin's recounting of his Government's achievements in two years reads like a school-boy essay on perfection, while actual conditions of the people from one end of China to the other must be really harrowing.

"The new culture of China, he claims is national, scientific, and popular." How national, how scientific, and how popular? How was the old culture of China non-national, non-scientific, and not popular?

That culture at least lasted thousands of years. How long will the Ting-Si-Lin culture last? Ten years? And how is it different from that of Russia? If it is not different, how is it national?

A national culture is a culture bred in the nation and distinct from other nations' Obviously the new Chinese culture is not that.

An ambassador, Johnson defines, is an honest man sent to lie abroad. Are cultural missions also like that?

Turning to our own men, one Pandit Sunderlal, who seems to have recently been in China as a guest, says that after what he had seen in China "he was convinced that India must follow the Chinese way."

This man is said to have been a Gandhi worker for 25 years. Now he talks of following the "Chinese way"!

It is unfortunate for India that its leaders and spokesmen today are idiots, time-servers, or traitors.

Another man, Dr. V. K. R. V. Rao, glibly asserts "this new great nation has no aggressive intentions towards any body in this wide-world."

This man seems to be both blind and deaf. Unfortunately, he is not dumb! He does not know that the new great nation has slaughtered a few million human beings in China itself, and that it is waging a full-scale war in Korea. He does not know also that, while Mr. Lin goes about here gushing peace and friendship, and without a word of protest from the great peace-keeper of Asia, Pandit Nehru, Chinese military have finished the bloodless subjugation of poor ancient, sacred Tibet! Today's report says that they are in the borders of Bhutan! Yet we have this Rao saying, "absolutely no aggressive intention towards anybody!"

And then while everybody for the last 10 years has been speaking of Northern China as "Communist China", our pompous Ambassador there, the Malabar prodigee, Panikkar, denies that the new Government of China is communist One great quality of Mr. Panikkar seems to be that he is a Malayalee adventurer who can adapt himself to his environments and try to boost them. He is perhaps so plausible that poor gullible Pandit Nehru relies on him implicitly to the extent of being taken off his guard. And he *has* been taken off his guard!

It seems to us in conclusion that the old civilization of China was a distinguished civilization and that the new is not an organic growth but a cataclysmal upheaval, that the Stalin-Mao Tse combination in the fifties is like the Hitler-Mussolini combination in the forties, and that under the circumstances it behoves India to maintain friendship with China at arms' length, and not like the fly which flew into the spider's parlour! *Editor.*

SONS OR DAUGHTERS

A Bald man's wife is likely to give birth to more sons than daughters, according to a report on the researches of an Italian woman doctor who has just completed an extensive survey of families in the United States. And if a husband is a victim of gout, his wife is likely to have more girls than boys, she points out.

Her reasons? Well, hormones which play a part in the development of baldness are those which result in male children, she explains. Men suffering from gout are likely to have more daughters simply because "gout is a disturbance of the endocrine gland system of which sex hormones are a part."

A man's occupation can also have an effect upon the sex of his children. Soldiers, lawyars, farmers and men engaged in aggressive occupations in which women seldom excel are more "masculine" and so their wives will probably have sons.

But the wives of men whose occupations are "retiring" —actors and artists, for instance— are likely to give birth to fewer boys.

A woman gynæcologist in Toulouse, France, gave this advice some time ago to women who want a son: "Practise energetic sports for six months, keep to a severe slimming diet, avoid sugar, eggs and cakes, never have an evening meal, and drink as much as possible.

"If you want a girl, do the opposite. Take no physical exercise at all, eat plenty of macaroni, floury vegetables and cakes, and drink as little as possible."

The same woman doctor also recommended women to try a very ancient Japanese method of sex pre-determination which is based on auto-suggestion. The prospective mother should say to herself many times a day: "It is a boy"—or vice versa. It has been reported that in Japan this method succeeds 90 times out of 100, but there can obviously be no real check on these figures.

ELECTION COSTS

During the previous election, 1,868 candidates contested 625 seats and spent an average of £626. The candidates' expenses were £1,170,125, and the total number of votes came to 28,771,124, which works out at ten pence a vote.

Mr. Attlee was allowed £717 for election expenses, but spent only £640. Mr. Churchill, who has a rural constituency, was allowed £904 and spent just over £700! Mr. Clement Davies spent £758.

The amount a candidate is allowed to spend is laid down by law, and he must not, at the risk of grave penalty, exceed it.

In the 1945 election the Birmingham Division produced the highest costs; the grand total of 13 constituencies cost £22,861. The highest costs were those of the Labour candidates of Sparkbrook, £250, and Duddeston, £282.

In nine cases in Birmingham the loser paid more than the winner in the way of expenses.

During arithmetic class the teacher said: "Now boys, I want you to work out what interest of 1 per cent. on a million pounds for two years would come to."

The whole class set to work diligently with the exception of little Solly in the front row.

"What's the matter?" asked the teacher. "Don't you know how to do it?"

"One per cent. doesn't interest me," said Solly.

SRIVAISHNAVISM IN VARTHAMALAI

(Continued from last issue.)

To the eligible candidate who conducts himself in this manner there are three persons in respect of whom he must act only after prior scrutiny. There are, *anukulars*, *pratikulars* and *anubhuyars* (who are) neither *anukulars* nor *praticulars*. Of these, anukulars are God-enemies; and *anubhuyars* are *samsarins*. Among these if he meets with Srivaishnavas who are anukulars he will act with pleasure as in the case of sandal, flowers, betel-and-nuts, and the like, moon-light, south-wind and agreeable things. If he meets with the enemies of God, he will become afraid as if he saw serpents and fire. If he sees those who are neither anukulars nor God-enemies (that is (*samsarins*) he will be indifferent as if he met with a piece of wood or a lump of earth. It is the prominence paid to artha (wealth) and Kama (desire) that prevents his not conducting in this wise. As a result of *artha* and *kama*, if he puts to shame the Srivaishnavas who are *anukulars*, it will wound the feelings of Emberuman (the Lord) in the manner in which the feelings of the king would be wounded, if his son (Rajaputra) is put to shame. If he respects God-enemies who are *pratikulas*, it will be a reproach to the Lord whose feelings would thereby be wounded; this is like reproach to the king who is all-sovereign, were the queen to go a begging among the low and vulgar people. If he honours samsarins who are *anubhuyars*, he is ignorant of the difference between ourselves and others, just like persons who are not in the know of the difference between gems and ordinary stones. In respect of such a person, Iswara would be indifferent for the reason that the knowledge born in this person was not efficacious."

VARTHAI No. 225. There are the sayings of Mudaliandan. "How should the *prapanna* spend his time, so long as the soul continues to be embodied in *prakrities*? [The following are instructions given:] To give up the idea that the body is the soul: to abandon the knowledge of *mine ness* in objects which are related to the body: to consider the *atman* which is distinct from the body as the "I", to remain in the understanding that subservience alone which has no share in self-protection, is the soul's nature: to realise that the limit of *parathantrya* (subservience) is seshatva (liable to be disposed of as pleases the God-servants) to God-servants: to be a helper as far as possible in thought, word and deed in respect of the intended Srivaishnavas, *acharya* who is the highest benefactor, and of Emberuman (the Lord) who is the protector in all ways: to avoid causing inconvenience to these even when goaded: to deliberate on the significance of Dvaya which is adopted and tested by the *acharya*, so that its significance might be impressed in the mind: to visit frequently the approved holy places: to spend time in studying the prabandhas: to be satisfied with rightfully earning only so much money as is required to appease hunger: to become afraid of *samsara* by giving up love in the body as the soul: to be under the apprehension that these, namely, taste in what has to be attained by leaving off acceptance of other gods and other fruits, and firm stand in the ready means (विरोध्य) by giving up other means (साधनान्तर) would result by the teaching of the *acharya* and the grace of God: in the absence of the presence of the *acharya*, to remain as a thirsty man who would exclaim 'oh' if he gets water and in the absence of the presence of God to be like the person who feels hungry on the way and proceeds to reach the village.

(To be continued)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS, F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro Chancellor.

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XII No. 13] Monday 17—12—1951 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. SOC., HON. MEMBER ASS MEDALIST.
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1949-50.
EDITED: VAJURVEDA 2 VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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BY A SINGLE VOTE

Whatever happens, use your vote in the coming election. Don't say, as so many lazy people do: "What is the use of my little vote?" For two of the most important measures in the history of any country have become law by a single vote.

The Reform Act was thrown out in 1831 when the spiritual Peers in the House of Lords voted against it by 21 votes to 2. That winter, maddened mobs stoned the coaches of bishops and tried burning their palaces; and the following year the Reform Act became law by a single vote. It gave control of Parliament to the middle classes and paved the way for many constitutional changes, such as reform of the Poor Law and the Factory Acts.

An even greater change was effected in 1741. Sir Arthur Owen, M.P. for Pembroke, suddenly decided that he would like to cast his vote in an important measure. He realized that even the fastest coaches would not enable him to cover the 300 miles to London from his seat at Orielton. But he possessed a speedy horse.

Leaping on its back Sir Arthur set off for Westminister. Exactly fifteen hours later he was racing into the voting lobby, just in time to cast vote—which proved decisive for the Act of Settlement of 1701 that placed the House of Hanover on the throne!

Perhaps an even greater decision was taken by a single vote in 1875, when the French Assembly gathered to decide whether France would be a republic or a monarchy. Jules Loureant, a monarchist, was suddenly taken ill and carried home in a faint. As a result, France remained a republic by one vote!

ELECTION EXPENSES

Candidates are apt to complain of the high costs involved in standing for Parliament, but old-time election bills give vivid glimpses of expensive entertainments that were once apparently necessary to ensure votes. Drink was a powerful election-agent. Here's a specimen bill which an Ilchester candidate had to pay more than a century ago, in England.

	£.	s.	d.
553 bottles of rum at 6s. a bottle	165	18	0
57 bottles of brandy at 10s. 6d.	29	18	6
517 gallons beer @ 2s. 8d. gallon	68	18	8
792 dinners @ 2s. 6d. each	99	0	0

That was for a single day's drinking and feasting at a small public house!

Items in another election bill of those days included:

"To eating 16 free-holders downstairs at 3s. 6d. a head, £2 16s. To six beds in one room and four in another, and not more than four in one bed, £22 10s. For shaving and cropping the heads of 49 free-holders, £2 13s. 1d. To being thrown out of the window of the George Inn, Andover; to my leg being broken thereby: to surgeon's bill and loss of time, £500."

Long-pursed politicians paid such bills without a murmer.

Many a candidate's election expenses were swollen by such items as; "Hiring sturdy henchmen to protect me from violence, £12!"

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The Manager,
"Rationalist", Mysore.

HONOUR VS SEAT

A Judge was leaving his bench when his foot slipped and he bumped heavily down several steps and landed on the floor.

"I hope Your Honour is not hurt," cried a clerk solicitously, running up.

"My honour is intact," the judge assured him, "but my seat is damnably hurt."

* * *

But now-a-days the seat is safe but honour is scarce.

FOR WHOM WORKING?

Two friends met who had not seen each other for several years.

"Hallo, Jim! Who'd have thought of seeing you? Who are you working for now?"

"Same people," was the cheery response. "Wife and five children!"

ENDORSING CHEQUE

The mistress of the house gave her new maid a cheque at the end of the first month. She went to the bank and very nervously put the cheque on the counter. "You must endorse it," said the cashier.

"Endorse it?" repeated the maid. "How do you do that?"

"Sign it as you would a letter."

She very slowly wrote on the back, "Your darling Polly."

MILLIONAIRES AND WE

CHAUFFEUR: "Well, this millionaire is a very plain guy. Just like you and me."

Luigi: "Just like you and me, huh?"

Chauffeur: "Sure. It's the same with all millionaires. Take away their money and whatta you got?"

Luigi: "Twenty years in jail!"

FAITHFUL TO INSTRUCTIONS

He was giving instructions to his new man-servant.

"Above all," he said, "think for yourself and don't wait for me to tell you everything that needs doing. For instance, if I intend going out and say, 'Bring me my coat', I shall expect you to bring my hat, my gloves and my walking stick, or my umbrella if it looks like rain. Similarly, if I should ask you to turn on the hot water in the bathroom I expect you to put bath salts in the bath, a mat on the floor, towels and my shaving tackle within reach. You understand?"

"Perfectly," said the man. Later, when the master was taken ill and asked for the doctor, the man-servant, after some delay, ushered in the doctor, and remarked, "The others are below, sir."

"What others?" asked his employer.

"The others who usually follow a doctor, sir," he replied. "There's a nurse, a surgeon, a lawyer and an undertaker. I don't think I've forgotten anybody!"

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The Rationalist.

Monday 17-12-1951

HIS HIGHNESS'S ADDRESS

Opening the Conference of the Agama Traya Mandali at Nanjungood last week His Highness The Maharaja delivered an inspiring address in Kannada, extracts of which we give below in English.

"In this august place you find that worship is offered to Sreekantha who imbibed the poison which arose at the Churning of the Ocean, as also to Vishnu who embraced in marriage Mahalakshmi who also rose out of the Ocean. It no doubt symbolises the lesson that if we bear the travails of life with patience we shall also be blessed with the enjoyment of life's blessings.

To understand the rationale of consecrated Divinities, and to recognise that immanent with the material world there is a spiritual world which could be realised by adherence to the laws and practices prescribed in the Agamas constitutes orthodoxy.

There is a rich lore of temple worship come down from hoary antiquity, which is classified as Shyvagama, Vykhanasagama, and Pancharatragama, according as it relates to the worship of Shiva or of Vishnu The precepts and practices of Mantra Shastra are imbedded in Agamas. The principles of temple architecture and sculpture, and the scientific knowledge and proficiency that they imply, are to be found in Agamas. The principles of internal and external worship are detailed in the Agamas The principles of worship for securing one's own welfare, and of patriotic worship for the welfare of the State and the public, are inculcated in the Agamas.

There is a sacred saying,

कलौ आगमवुलङ्घ्य योऽन्यं मार्गं प्रवर्तते ।
न तस्य गतिरस्तीति सत्यं सत्यं न संशयः ॥

"I affirm that in the Kali-yuga he who rejects the Agamas and has recourse to other ways is doomed." In these hard times there is no other way that can lead to material and spiritual happiness than the Agamas.

Therefore the protection of Agamashastra is of great importance. The spiritual culture of India is grander, nobler, and more ancient than that of any other race or people. It is the cause of India's fame in other lands for ages past. It is the duty of all of us to protect that culture and hand it down to posterity. The Agama-dharmas are abstruse and intricate, and have to be preserved with scrupulous care by the descendants of Agameek families so that their sanctity and potency may continue unabated.

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ॥
श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥

"Better to die for one's own faith than to risk following some one else's."

"Shastra should be the foundation of what you should do and what you should not do."

"Better one's own Dharma even if imperfectly performed, than following others' Dharma however well performed." Say the wise ones.

Therefore the custodians of the Agamas, and all men of faith should faithfully adhere to the Dharma which is their birth-right, and thereby achieve well-being and happiness here and in the hereafter. If the public give respect to temple priests and see that they are properly cared for, they will pursue their holy duties with tranquil devotion, and the resulting grace of God will make Nature and its elements ensure peace and plenty to the populace.

My revered ancestors have been deeply religious and devoted to the proper upkeep of temples in order to ensure the welfare of their subjects, and endowed every important temple in the State largely. It is no less important for those in charge of them to see that those endowments are husbanded carefully and utilised efficiently. You have expressed a fear from present trends that things tend to deteriorate. You know God is described as "भयकृद्भयनाशनः", "One who causes fear, and Who removes fear." If you pursue God's worship with piety, solemnity and devotion, God will no doubt disperse your fears

The Agamas say,

अर्चकस्य तु माहात्म्यात् पूज्यार्चायस्य सौष्ठवात् ।
पूजोपकरणाद्यैश्च नित्यसन्निध्यमुच्यते ॥

"By the greatness of the priest, by the excellence of the Divine Image, and by the extant of the facilities afforded for worship, God's immanence is secured." Your task as priests is to see that all this is ensured so as to keep public devotion ever on the increase, and that the increased faith will increase the prosperity of the temples."

AUTHORS' WILLS

How does the £8,558 left in his will by Mr. Henry De Vere Stacpool, author of "The Blue Lagoon," compare with the fortunes of other writers? Rider Haggard left estate valued at £61,725, Arnold Bennet £40,000 and Thomas Hardy £91,000.

The estate of Sir Hall Caine was proved at £250,000, which created a record for British authors in 1935. H. G. Wells left £56,000, Rudyard Kipling £155,000 and Joseph Conrad £20,000.

In his generation, Charles Dickens was expected to leave more than the £93,000 his will revealed, but that sum was then worth very much more than it is to-day.

Bernard Shaw's figure was £367,233, a record; Barrie, one of his earlier literary neighbours in the Adelphi, London, left £173,467.

Women writers' wills show that they left much smaller sums. Mrs. Humphrey Ward left little more than £10,000 Gertrude Page, author of "Paddy the Next Best Thing." £31,000, and Marie Corelli £24,000.

BUY IT

A Siamese newspaper was advertising itself in glowing terms: "The news of English we tell the latest, writ in perfect style end most earliest. Do a murder get commit we hear and tell of it. Do a mighty chief die we publish it in borders of somber. Staff has each one been college and writ like the Kipling and the Dickens. We curculate every town and extortionate not for advertisements. Buy it!"

MALARIAL FEVERS IN HISTORY

Throughout the ages malaria has been one of the plagues of mankind. In many verses of the Old as well as the New Testament, reference is made to fevers. With a view to the nature of the country with a warm climate and rich in swamps, the home of the mosquito, it may safely be presumed that this repeated mention of fever, points to the frequent occurrence of malaria.

Also in other parts of the world mention is made of certain phenomena which likewise point to the symptoms of malaria.

The well-known Dutch painter Albert Durer visited in the beginning of the 16th Century the Dutch Province Zeeland. In his journal he wrote from April 4th to April 14th he was laid low by a raging fever coupled with general listlessness and severe headaches.

Something similar we can read in a poem by the people's poet "Father Cats" who in the 17th century devoted a longwinded lament to a fever to which at stated times he fell victim. It is not at all impossible that we here have to do with an attack of a bout of malaria.

In this day and age, poets would no longer devote their talent to the writing of such a lament, for although malaria is still rampant, an effective remedy against this disease has been found, namely QUININE.

A daily dose of 6 grains as a preventive measure during the whole malaria season and the swallowing of from 15 to 20 grains during a period of from 5 to 7 days when attacked by malaria is recommended by the Committee of Experts on Malaria, appointed by the former League of Nations in its report published in 1938.

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POOR AMERICA

The Truman Administration had collected more taxes from the American people than all previous Administrations combined, according to the United States Chamber of Commerce.

The Chamber, a private businessmen's organisation, said the Truman Administration's income from tax-payers to date was about 8,000 million dollars greater than that of all earlier regimes!

The Chamber reported also that one-third of all the monies ever spent by the United States had been spent by the Truman Administration.

Net receipts of the Federal Government from 1789 up to the middle of 1945 were given as 254,200 million dollars, compared with 262,600 million dollars during the Truman Administration!

Government spending was said to have totalled 488,800 million dollars to the time of the Truman Administration, and 281,800 million dollars since then.

LIFE WITHOUT WORK

After a busy life, an old-time American died. The first thing he knew, a butler in another world was showing him a palatial guest-room, saying: "Just press that button and I will provide whatever heart desires."

About a month later the American sat in his easy-chair surrounded by cigars, decanters, fishing-rods, radio. The butler appeared.

"Here, you! I want something to do; I want work."

"Sorry, Sir, but work is the only thing we do not provide."

"What! If I can't have work, I would just as soon be in Hades."

"But, Sir," replied the butler, "where did you think you were?"

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-39, EDITOR, VAJURVEDA II VOLS. & RIGVEDA PADAI EDITOR "RATIONALIST."

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LEARNING FROM BEES, FISH, & WHALES

Do you know how one bee tells another where a good drink of nectar is to be found? By smells and—dancing! The mystery has at last been solved after centuries of argument.

When a bee returns to the hive laden with nectar, it breaks into a lively jig on the honey-comb, dancing round in a rough circle with occasional straight steps across. By watching bees in glass-fronted hives, scientists have proved that the line along which these straight steps are danced gives an accurate bearing on the supply, telling other bees the direction and exact distance of the flowers.

If the dance is done on a horizontal comb, the steps point like a compass needle. Usually, however, the bee jigs on the comb's vertical face, using another signalling system. Straight steps up the comb mean that the source is in the same direction as the sun; straight ones down it indicate the opposite direction; steps along any angle left of the vertical mean that the flowers lie along the same angle left of the sun—and so on!

Each time the bee comes into the straight it wags its tail sideways. The number of straight runs it makes in a minute signals the distance of the flowers. While the other bees watch, the dancer stops at intervals to feed them small quantities of the nectar collected, which gives them the scent of the flower. They are then fully "briefed" for the operation.

Mr. Chapman Pincher, the nature and science writer, recently visited Prof. Karl von Frisch—an Austrian scientist who deciphered the bees' sign language at his summer research station on Lake Wolfgang—and was shown his observation hive, lit by a red dark-room lamp to which the bee's eye is insensitive.

He explained how he had numbered hundreds of bees by dabbing them with a paint brush, and showed how, by counting the number of straight runs danced by a bee, he could calculate just how far the others would fly on picking up the message. This was proved correct when his assistants reported that the bees had flown straight to the bowls of nectar put out at the predicted destinations.

By pencilling guide-lines on the hive's glass front he has been able to measure the angles danced out; and by checking the flight of marked bees, proved them accurate within three degrees.

A bee homing from flowers less than 100 yards from the hive does a different jig, simply moving in a circle first one way, then the other. This seems to give no detailed directions, and scientists think that once the other bees have picked up the scent from the dancer they can locate the flowers by smell.

U. S. scientists making gramophone records of under-sea noises have shown that the sea's depths, formerly thought to be silent, are about as noisy as a farmyard at feeding time. Fishes squeal, squawk, cackle, grunt, honk. These scientists' reports were once top-secret, for the recordings began as high priority naval

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research during the last war, when scientists were afraid that the new supersensitive acoustic mines, designed to be detonated by the sound of a ship's engines, might be set off prematurely by fish noises. In the same way, torpedoes fitted with a device to guide them automatically towards the sound of an enemy ship might be put off course.

British Admiralty has studied secret facts about whales, which are now being used by submarine designers. A 120-ton blue whale, for instance, can travel under water at twenty knots (23 m.p h.) for at least ten minutes, and keep up a speed of over fourteen knots for more than two hours. As this is much better than a submarine can do, engineers of the Admiralty's Experiment Works are studying the whale's physiology to see what they can learn from it.

The whale, they decided, probably generates more than 1,000 h.p. at full speed—as much as a medium-sized locomotive. How it does this without overheating is a mystery. It must have some mechanism for getting rid of excess heat, for it certainly can't sweat.

More important to engineers is its streamline shape; it makes such small disturbance while swimming under water that no submarine listening apparatus can detect it, though the Asdic, sending out a "radar" sound-wave, can locate it at short range. Models of whales are therefore being tested in tanks to see how smoothly water flows round them as they move.

Mr. Chapman Pincher discloses other fascinating lore about all kinds of creatures in "Spotlight on Animals", an excellent illustrated nature book for the layman.

PAYING TAX

In Britain most people think it's time their income-tax was whittled down. It is strange, therefore, to learn of a village in Papua where the people were indignant when the income-tax collector passed them by.

The chief sent men hurrying after him. "We want to pay tax," he insisted. "Other villages are allowed to pay tax. Why can't we?"

When the inspector explained that he did not tax them because the Government did not think they had the means to pay, there was a storm of indignation. "Are we dogs or bush rats that we cannot pay tax?" demanded the chief. He made the collector visit his home, where he pointed to a pile of money collected in readiness for his coming.

This the tax collector accepted with many apologies, assuring the chief that the Government would never slight his village in that way again!

COUNT LEO TOLSTOY

Count Leo Tolstoy, the Russian writer and social reformer, used to tell the story of how he was walking along the street when he was stopped by a decrepit old beggar.

"He held out to me a red, swollen, filthy hand," said Tolstoy. "He groaned, he mumbled of help. I began to feel in all my pockets, but found I had no purse, no watch, not even a handkerchief. I had taken nothing with me on my walk. And the beggar was still waiting.

"His outstretched arm feebly shook and trembled. Confused, abashed, I warmly grasped the dirty, shaking hand, saying: 'Don't be angry, brother, I have nothing.'

"The beggar stared at me with his bloodshot eyes. Then his blue lips smiled and he in turn grasped my chilly fingers. 'What of it, brother?' he mumbled. 'Thanks for this, too. This also is a gift, brother!'"

The Rationalist.

Monday 24-12-1951

Christ, Christmas, And New Year

Christians the world over celebrate the week as a time of Good Cheer, and as a season during which to extend messages of Good-will and Happiness to friends, near or distant.

For, 1951 years ago, Jesus Christ, the Saviour, is understood to have come into the world through the blessed Mary at Bethlehem in Judea. The exact date of his birth is not known, but in the 4th Century, 28th December and 6th January were in vogue. The general adoption of the 26th December, first in the West and then in the East, is said to have come into vogue in the 5th Century.

Christ was born four years before A.D., and was crucified at 30 A.D, just 34 years old, his wisdom awakened at birth, his manhood just awakening!

What shall we say of his life? A Great Man, a great Moralist, a great Preacher, a great Healer, and a great Martyr! What a concentration of greatness in a small span of life!

He lived only 34 years; yet his name has filled the world, and guided the lives of a good slice of mankind already for 1916 years; and who shall compute for how many millenniums it will continue to do so in the future? He who shall compute the possible duration of the world itself may!

His Precepts bear repeating to-day as they did 1900 years ago.

Blessed are the poor in spirit. Blessed are they that mourn.

Blessed are the meek.

Blessed are they who hunger and thirst after righteousness.

Blessed are the merciful.

Blessed are the pure in heart. Blessed are the peacemakers.

Blessed are those persecuted for righteousness's sake.

Unless your righteousness exceeds that of the scribes and pharisees you shall not enter the Kingdom of Heaven.

Swear not at all; Let your communication be yea or nay.

Resist not evil, but whoever shall smite you on the right cheek, turn to him the other also. If any man sue you at law and take your coat, let him have your cloak also.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that persecute you.

When you give alms or do charity do not sound a trumpet before you; Let not your left hand know what your right hand does.

Lay not up for yourself treasures upon earth, where moth and rust corrupt, and thieves break through and steal.

Lay up for yourself treasures in heaven, for where your treasure is there your heart also will be.

Take no thought of your life, food, or raiment, but seek the kingdom of God and His righteousness.

Judge not, that you be not judged.

All things whatever that you wish others to do to you, do you even so to them.

Editor.

ON WORK

An hour's industry will do more to produce cheerfulness, suppress evil humours, and retrieve your affairs than a month's moaning.

BENJAMIN FRANKLIN.

So much unhappiness, it seems to me, is due to nerves; and bad nerves are the result of having nothing to do, or doing a thing badly, unsuccessfully or incompetently. Of all the unhappy people in the world, the unhappiest are those who have not found something they want to do.

True happiness comes to him who does his work well, followed by a relaxing and refreshing period of rest. True happiness comes from the right amount of work for the day.

LIN YUTANG

Real joy comes, not from ease or riches or from the praise of men, but from doing something worth while. SIR WILFRED GRENFELL

I don't like people who pride themselves on working painfully. If their work was painful, they would better have done something else. The delight one takes in one's work is the sign of its fittingness. ANDRE GIDE.

When men are rightly occupied, their amusement grows out of their work, as the color-petals out of a fruitful flower.

Success slips away from you like sand through the fingers, like water through a leaky pail, unless success is held tight by hard work, day by day, night by night, year in and year out. Everyone who is not looking forward to going to seed looks forward to working harder and harder and more fruitfully as long as he lasts. STUART SHERMAN.

Work does more than get us our living; it gets us our life. HENRY FORD.

The highest reward for man's toil is not what he gets for it, but what he becomes by it.

JOHN RUSKIN.

To those who have sent us Greetings

to our Subscribers, Contributors,

Readers, and their dependants,

we convey the Best Wishes

of the Season !

We hope that much prosperity and

happiness will come to them

during the New Year !

Editor.

SRIVAISHNAVISM IN VARTHAMALAI

(Continued from previous issue.)

To this *adhikari* the *Sri-paada-thirtham* of Srivaishnavas is like breast-milk to the newly born child; the *thirtham* of Emberuman is like cow's milk and ghee; the prabandhams of Azhwars is like drinking nectar; the hearing of ordinary Sastra is like taking food which is not agreeable; if the different kinds of *Bhagavan-Mantras* and *Japas* which bring in different kinds of fruits, happen or occur as a result of the strength of *Vasana* (instinct unaccompanied by consciousness), it would be like following *samsara-dharma*. consideration of the significance of Dvaya may be said to be the happiness of residence in the attainable world. There is nothing further to be said.

VARTHAI No. 226. The result of considering the *acharya* as responsible is thus: स्वं is subject to *kaama*: when any misfortune occurs and thereby he gets angry with the *acharya*, it cannot be remedied through Emberuman; while if we are angry with God, it can be remedied through the *acharya*.

VARTHAI No. 235. The sayings of Kandadaiyandan: Piratti (Sita) by staying in the Fort of Ravana manifested the state of stay of Srivaishnava in the *samsara* machinery. It is in the following manner. The words used by Piratti in respect of Sri Lakshmana deprived her of the feet of perumal (Sri Rama); likewise, to this person (that is, to the Srivaishnava), offence against God-servants would deprive him of the feet of Emberuman. Relation with body to him is like the touch of Ravana to Piratti. Association with or company of wife and children to him is like the association to Piratti of Rakshasis (females of Rakshasas) who threatened and reviled her. To him Vishayapravanya (addiction to sense-objects) is like the sight of Maricha to Piratti. Organs to him are like the sight of Ravana to Piratti. The appearance of *acharya* to him is like the appearance of Tiruvadi (Sri Hanuman) to Piratti. The prabandhams of Azhwars to him are like the narration by Tiruvadi to Piratti of Sri Rama's qualities. The narration to him by the *acharya* of Guruparampara is like the narration by Sri Hanuman of the coming forth of the signet ring. Instruction to him by the *acharya* in Tirumantra is like the giving of the signet ring to Piratti. Srivaishnavas are the fit company to him, just as the daughters of Vibhishana became the fit company to Piratti. Emberuman taking him to paramapada after cutting his inimical *prakriti* is like Perumal taking Piratti after destroying her enemies, Ravana and the like.

The Srivaishnava who puts into practice these ten sayings will continue without any risk till the body lasts and thereafter will attain the feet of Emberuman.

VARTHAI No. 243. To abandon things (inclusive of other gods) which are separate or distinct (from God) and betaking oneself to Him, is to become a *Vaishnava*. Abandoning self, to take refuge with Him as सिद्धोपाय (or the ready means) is to become an *Ekanti*. Leaving Him as the ready means and to take refuge with Him as the object of attainment (उपेयस्वरूप) is to become *Paramai-kanti*.

VARTHAI No. 257. Vaishnava, Ekanti, and Paramai-kanti are three classes of God-servants. Vaishnava is one in whom, by abandoning other gods, has arisen the knowledge that he (sesha) is for the sole use of the Lord (Seshi), that is, he is disposable for the Lord's purposes. Ekanti is one who by giving up other means takes to the ready means. Paramai-kanti is one in whom, by rejecting all other objects, has arisen the taste for God-attainment.

(To be continued)

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. Hons., F.R.E.S.

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RUIN OF AGRICULTURE

In a recent review of Professor Mitrany's *Marx Against the Peasant*, Mr. A. J. P. Taylor made certain statements concerning the relationship between the peasant and the community which manifested a state of mind common to millions of townsmen and influencing Socialist policy in the countryside. The view he expressed is Marxist: feudalism, said Mr. Taylor, was a system of "humbugging" the peasant out of his produce; capitalism a method of "bringing" him. The more prosperous the peasant, the less inclined he is to sell his food, so the best thing we can do is to liquidate him, and work the land industrially with armies of labourers. If that be impossible, then at least let the towns keep the upper hand —by force, for that is a condition of "the economics of plenty". And anyway peasants hate being peasants....the implication here is that they would like to be factory hands.

I believe this view of the peasant and his relationship to the community to be pernicious, ill-founded, archaic and wrong-headed. Mr. Taylor's view of the peasant and food production from land derive from about a century ago, and they ignore all that has happened since then. In 1850, the *zeitgeist* of progressive thought was industrial: science and industry were to liberate mankind, and the peasant was a brutish conservative, stupidly persisting in a way of life unworthy of the new kind of rational man. This view, taken over bodily by Marxists from the ferocious and merciless radical industrialists, the real initiators of the "American way", could only be held by men who had never troubled to take a close look at a peasant and his work.

I am not an advocate of smocks, cottage industries, pan-pipes, may-poles or quaint dialects. I am, however, a close, interested, persistent and laborious student of the subject of man's relationship with soil, and his fellow species living on soil. Here I should like to contrast two pictures, that of the peasant and that of the agricultural industrialist....Hyperion to a satyr.

A natural soil is a community of matter and species working as a complex of life. Part of the life of a soil—for soil is alive—are the plants growing in it, and the animals living on them. All consume soil, but dying where they live they return to it the substance of their bodies, lent to them for a lifetime. As some vegetables, some animals require one element rather than another, vegetable and animal species associate together in mutually supporting complementary groups. A soil community is therefore a working, living balanced association of numerous agencies. If any part of it is thrown out of adjustment, the basis of it all, the soil itself, is threatened, and may die. The peasant does not kill the soil because he substitutes for a natural soil community, an artificial one—tame plants and tame animals for the wild ones, but like the wild ones mutually supporting and all returning, in the end, to the soil. For though the peasant may sell away part of his harvest, he contributes labour to his farm, which the natural soil-community does not receive.

Why does the peasant imitate nature in this way? For two reasons: he is a subsistence farmer, only secondarily interested in cash-crops, and therefore he must grow numerous species because his needs are several, not singular. But there is another reason: the peasant has a soil sense which is, in origin, religious. He knows that he is one of the species which make up the soil community he has created, and is not outside that community: he works not to "conquer" Nature —that is an idiotic notion— but to co-operate with her.

Peasantry means mixed farming; mixed farming means soil conservation and fertility increment. For about five thousand years

N. W. Europe has been farmed by peasants, and is to-day more fertile and productive than when it was given soil. In less than one thousand years Mediterranean Europe and north Africa were reduced to half-sterile or wholly barren desert by the classical agricultural industrialists, the practitioners of monocultures, by plantation slavery as devised by the Carthaginians, a people with no roots in the soil, and imitated by the Romans. Hannibal's revenge was the exhaustion and erosion of Italian soils.

What, now, is an agricultural industrialist, this creature whom Mr. Taylor, like the American capitalists, would put in place of the farmer, the peasant? He is what the gutter press calls a "scientist"—not, that is to say, a philosopher, a Newton or a Goethe, but a sort of shrewd, educated mechanic. For him soil is dead, and damned dirty. But there is a machine for turning the beastly stuff into bread and money....it's called wheat. And another....the cow. The capitalist, with a whacking great dividend in mind, and the Marxist with a factory population to feed, are only too glad to take this fellow's word for what he says he can do, and are blissfully ignorant or criminally indifferent to the fact that their "scientist" is sloppily inefficient and wasteful; for, instead of using the natural cycle cleverly to exploit plant life which constantly remakes its own nutrients in humus, he first of all exhausts the existing humus and then has to build and operate huge factories to make artificial fertilisers and distribute them, at enormous expense. The agricultural industrialist, seeing that trees fetch money for wood pulp, and that they get in the way of the plough, cuts them down. A few years later the rainfall becomes unreliable, too little for crops, but that little so torrential that it washes away the soil which can no longer absorb water, because it has no organic matter which can act as a sponge.

The soil might have been alright, even without trees, but the agricultural industrialist, superficially efficient, fundamentally lazy and feckless, has noticed that the paper cost of cultivating a million acres of wheat and a million acres of Cotton in single blocks, is less than that of the 10,000 mixed farms which used to occupy those acres. So he has been drawing on one set of nutrients year after year, pouring in millions of tons of expensive artificial fertilisers because he no longer has a live soil but dead dust, a mere mechanical support for his crops, which the first wind blows off the naked rock and into the sea. Sooner or later a real scientist—ten-to-one a professional retired clergyman like Gilbert White, or a poet like Robert Graves, or a novelist like Aldous Huxley—points out cause and effect. Thereupon the Marxist, if he is inside the USSR and not a century out of date, plants forests and grass and prepares to wait for nature to restore the cycle; the capitalist says: "What the hell? There's always Amazonia when we've used up our own."

The agricultural industrialist has caused the devastation of about half the available food-growing area of the planet. He still refuses to recognise that soil is a consumable commodity, like oil or coal. He is hard at work in the Argentine, in Australia and S. Africa, now: the grass of those rich countries is failing. Since 1920, Argentine has sent to Britain alone, fifty million head of beef cattle, actual or equivalent. What were those fifty million beasts made of? Argentine grass. And the grass, five hundred million tons of it? Argentine top-soil. What is it all done for? To support urban populations utterly cut off from the sources of their life and utterly at the mercy of a precarious industry and trade. It's such an old story. First, the rich Yellow Earth of China ruined by the imposition of urban values; then the even richer tropical soil of Sind reduced to a barren desert by

(*Continued on page 6*).

The Rationalist

Monday 31-12-1951

UNITY DAY

Presiding over the celebration of the Demands and Unity Day and Courtesy Day by the Union of Postal and Telegraph and Telephone Workers, Mysore, on the 22nd last, Mr. G. R. Josyer, M A., F.R.E S., delivered the following Address:

Gentlemen of the Postal, Telegraph and Telephone Services,

The authorities having asked you to observe "Courtesy Week", your All-India Organisation have called upon you to celebrate simultaneously a "Demands Week", and "Unity Week".

We have met to observe all the three.

Your demands for better salaries, better allowances, better pensions, and better gradations of the different classes of services have reason behind them. No doubt your present pay-scales do sound pretty good to the ear. But since the purchase value of money is reduced to ¼ or ⅓ of what it was 10 years ago, even the doubling or trebling of the salary scale does not make you more prosperous than before, but leaves you worse than ever before. If you were getting Rs. 50 and are getting Rs. 150, and the 150 can buy only what the old Rs. 35 could buy, then it means, not a promotion to Rs. 150, but degrading to Rs. 35!

Money is to-day suffering from galloping consumption. They call it "inflation" in economics. Things which are available in plenty like cloth and sugar are high-priced, things that are scarce are also high-priced. Things which are imported are high-priced. And things home-grown are also high-priced!

It would not matter so much if you could supplement your income by corruption. But your P. & T. & T. Services are perhaps the only ones today which are immune from corruption. Therefore the stupid inflation hits you the worst!

The control of money lies with the Government. And if it fails to cheque the inflation, it fails in one of its fundamental duties The discredit goes to both Mr. Deshmukh and Mr. Nehru. They *could* reduce it, they *should* reduce it, but they take cover behind specious excuses, and leave the adult wage-earner, the drudging house-wife, and the child in the cradle, to suffer grinding misery.

It is a pity that national Indian statesmanship to-day is at such a low ebb It is also a great shame. For, our ancestors, even ages ago, were reputed as great administrators, and this country's prosperity was the envy of other nations. A Historian, Thornton, observes, "The ancient state of India must have been one of extraordinary magnificence."

Other European writers have observed, "The Hindu is the most ancient nation of which we have valuable remains, and has been surpassed by none in refinement and civilization, even long prior to the dawn of civilization in any other nation." And another exclaims, "We find that the ancient Hindus in every feature of national life were in the first rank. Take whatever department of human activity you like, you find the ancient Hindus eminent in it and occupying a foremost place."

The descendants of such men now are only capable of inefficiency, incompetence, self-praise, and corruption!

This, Gentlemen, is the back-ground of your demands, and they are more reasonable than those of any other services.

The demands are alright, but if there is no force of presentation behind them, they will

be ignored. The force will come if the demands of the several classes of employees are presented, not loosely, or disjointedly, but concertedly, with a united front. It is to promote such a feeling among you, and make you into a well-knit body, that the Unity Week is organised. The Postal, R.M.S., Telegraph, and Telephone employees should not look down upon each other, but feel like four limbs of one body.

As regards "Courtesy Week", I trust you will agree that the present conditions make the lot of the public too as hard and unpleasant as yours.

They also suffer along with you. Their case is even a lot worse; because, as the administration, Local, Provincial, Central, becomes worse and worse, all charges ultimately fall upon their head!

And they want a little courtesy from you. They do not deserve angry words, snubs, or contemptuous treatment at the postal or telegraph window, or on the telephone line. This week is to be a reminder to you of that part of your service.

You know, Courtesy is nothing new to this nation. It is prescribed in our daily conduct by the great sages of the past. It is inherent in our culture. Sage Vyasa, one of the greatest guides and moralists of this country for all time, inculcated, 5000, 10000, or 50000 years ago,

"ನಾವುಂತುದನ್ಯಾ ನ್ನೆನೃಶಂಸವಾದೀ ನಹೀನತಃಪರಮಭ್ಯಾನದೀತ |
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ದಯಾಮೈತ್ರೀಚ ಭೂತೇಷು ದಾನಂಚ ಮಧುರಾಚವಾಕ್ ||
ತಸ್ಮಾತ್ಸಾಂತ್ವಂ ಸದಾವಾಚ್ಯಂನವಾಚ್ಯಂ ಪರುಷಂಕ್ವಚಿತ್ |
ಪೂಜ್ಯಾನ್ಸಂಪೂಜಯೇ ದ್ವದ್ಯಾತ್ ನಚಯಾಚೇತ್ಕದಾಚನ ||

"Do not use cruel words. Do not hurt others' sensibilities. Speech, which makes others miserable is evil and sinful, and should never be uttered."

"Men who are cutting, cruel and sharp, and pierce others with their words as with thorns, are to be avoided as foul men with a demoness in their mouth."

"The arrows loosened by the sharp tongue hurt and make men grieve day and night. They do not always fall on the thick-skinned. Therefore the wise man should not utter them."

"There is nothing more winning in human relationship than kindness and friendliness towards all creatures, and charity, and sweet words."

"Therefore be courteous in your speech, and don't speak harshly to anybody. Give respect to those who are respectable. Give, and never beg from anybody."

Those precepts, Gentlemen, are found in the Mahbharata, written many thousand years ago. Our ancestors, for generations past, knew them and followed them. They must be in your blood. You have only to be reminded, to give full play to them.

To give a modern and western example, there is this sweet anecdote of Count Leo Tolstoy, the most celebrated Russian of last generation. Gandhi corresponded with him. Tolstoy writes,

"I was walking along the street one day when I was stopped by a decrepit old beggar. He held out to me a red, swollen, filthy, hand. He groaned, mumbled for help. I began to feel in all my pockets, but found I had no purse, no watch, not even a hand-kerchief. His outstretched arm feebly shook and trembled.

Confused, abashed "I warmly grasped the dirty, shaking hand, saying: 'Don't be angry, brother, I have nothing.'

"The beggar stared at me with his blood-shot eyes. Then his blue lips smiled and he in turn grasped my chilly fingers. 'What of it, brother?' he mumbled. 'Thanks for this, too. This also is a gift, brother!'"

I may close with that inspiring anecdote. But I will say a word more. Gentlemen, you may attain Unity, and achieve all your demands. The public may have no complaints about you. But all that may not make you happy. Fresh demands will crop up, and your spirit may get dissatisfied and sour. More than money, and more than comfortable service, is peace of mind, or mental balance. Don't surrender to worry, disappointment, or pin-pricks. Lift your mind above them, lift your soul out of the material rut, and let it roam in the regions of ether like your air-mail or wireless messages; let it contact God, and happiness will be yours. Money, or success will come to you. Or, if it doesn't, you don't care!

G. R. JOSYER.

(*Continued from page 5.*)

the great city populations of Harappa and Mohenjo daro.....and so following, until the destruction, in less than fifty years, of the great fertile plains of the Middle West, by American capitalist greed and indiscipline; and the lasting shame of the Dust Bowl. Because of the industrialist, the anti-peasant, man has become a noxious disease organism of life on earth.

Why do farmers and a great number of farm labourers persist in voting Conservative in face of the very bad agricultural record of that party? The "reason" is not rational. It is emotional. It is perfectly clear that Conservatism to-day stands for industrial bossdom, the interests of the F. B. I., but the past, the traditions of the Party are rural, and this lingers. There is about the Tory, though he be a company director in Manchester who does not know wheat from barley, an air, probably spurious but still effective, of being sympathetic to the rural rather than the urban idea. On the other hand, although the Labour Party may, under pressure of conditions, have done more for the farm-worker and the farmer than the Conservative Party, the countryman senses, under all this, the attitude of Mr. A. J. P. Taylor.

It is time that the Labour Party, in a world of rapidly shrinking food resources, learnt to break free of the preoccupation with an urban, industrial state of mind, and regard agriculture as what it is—very much the most important trade in the world. It is not enough to try to buy the farmer and the farm-worker with high prices and wages. The Labour Party must become the party which gives priority to the land's need for men, not only machines; it must learn to understand the difference between a peasantry and a rural population of proletarians, and, in modern terms, without compromising any of its excellent traditions in the matter of welfare and justice, set about creating a peasantry. Not only will such a policy greatly strengthen the Labour Party, it will prepare British Socialism for its task of finding a new land policy for the world, a policy designed to set right the wrong done by capitalist exploitation of the soil. For it is by no means impossible to find such a policy, and moreover to make it fit the social and economic doctrines of Socialism. The thing has been done before, and more than once, for example, in South America, before the Europeans got at it. I recommend Mr. Taylor to read Clements Markham, Garcilasso de la Vega Inca, and Saavedra on the agrarian communism of Incarial Peru. To-day, this is more to the point than Marx.

E. Hyams.

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